

A SERMON

Preached at

St. Sepulchre's Church;

APRIL the 17th, 1735.

(The first *Thursday* after *Easter-Week*)

BEING THE

Time of the YEARLY MEETING of
the CHILDREN Educated in the CHARITY-
SCHOOLS, in and about the Cities of *London*
and *Westminster*.

BY Z. PEARCE, D.D.

Vicar of *St. Martin's in the Fields*, and Chaplain
in Ordinary to His Majesty.

Publiſh'd at the Request of the Gentlemen concerned
in the ſaid CHARITY.

To which is annexed.

An ACCOUNT of the Origin and Designs of
the *Society for Promoting Christian Knowledge*.

L O N D O N:

Printed by M. DOWNING, in *Bartholomew-Cloſe*, near
West-Smithfield, 1735.

SERMON

St. Sepulchres Church;

April the 17th, 1735.

(The first Thursday after Easter-Week)

BEING THE
Time of the YEARLY MEETING OF

the CHILDREN Educated in the CHARITY-
Schools, in and about the Cities of London
and Westminster.

By Z. PHARCE, D.D.
Vicar of St. Martin's in the Fields, and Chaplain
Ordinary to His Majesty.

Published at the Request of the Gentlemen concerned
in the said CHARITY.

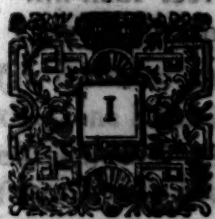
To which is annexed
An Account of the Origin and Design of
the Society for Promoting Christian Knowledge.

L O N D O N,
Printed by M. Downing, in Bartholomew-Cliff, near
West-Smithfield, 1735.



COR. X. 24.

*Let no Man seek his own, but every
Man another's Wealth.*



IT may be made matter of Wonder by an Ignorant and Captious Man, that Any writer, much more an Inspired one, should lay down such a Rule as This in the Text seems to be at the first sight. For, what? is every Christian in good earnest forbidden to *seek his Own wealth?* And, if it were Reasonable for us to practise this severe piece of self-denial, yet why are we commanded in the very same Breath to do that for *another*, which we are not allow'd to do for our *selves*? Is not This, to do more than to *love our Neighbours as our selves*, which yet is all that our blessed Saviour requires?

requires? Is it not a stretch of Duty beyond what Reason teaches, and any Revelation can justify?

THIS is a way of talking upon Texts of Scripture, very fashionable among such as have no Good-will to Revelation, nor so much good Sense as to make them suspect, that possibly the Objections, which they raise, may be Proofs of no other Ignorance than their Own, of nothing wrong but in *their* Conceptions of Things.

To obviate therefore, or correct such mistaken Notions about the Rule of the Text, I propose in the ensuing Discourse,

First, To lay before you the meaning of the several Expressions in it; that I may the better shew under the

Second HEAD, to what particular Instances this Rule of the Apostle (when set in its true Light) may and ought to be apply'd.

First, And the clearing up the sense of the several Expressions in the Text will depend upon these two Observations:

I. THE

I. THE one, that by the word *wealth* here is not meant Riches, but Men's Spiritual Good and Advantage. *Wealth*, in the Original use of the word in our Language, signifies Good or Prosperity in general; as is still seen in the use of the word *Commonwealth* or publick Good. And in this sense it is that we pray to God in the *Litany* of our Church, to deliver us as in all time of our Tribulation, so in all time of our *Wealth*, i.e. of our Prosperity; because This, as well as its opposite, *Tribulation*, has Temptations accompanying it.

It has happen'd in the case of This word (as it has to many others in our Language), that one Branch of what it originally signified, is now, by length of time and change of speech, called by the name more particularly belonging to the *Whole*: for Riches (which are a Temporal Good, and by most men thought their Chiefest Good) are commonly understood by the name of *wealth*. But formerly (as I said) the word had a more general signification: it comprehended every sort of Good and Advantage; not only what is Temporal, but the Spiritual too: in which latter sense our Translators used the word *wealth* in the Text, and meant by it Improvement in Religion

Religion or Edification: for in the preceding Verse the Apostle had said, *All things are lawful for me, but all things edify not*: and he explains his meaning more fully afterwards in ver. 33. where he recommends this Rule by his own Behaviour, and says, *Even as I please all men in all things, not seeking mine own profit, but the profit of many (or rather of all), that they may be saved.* Where you see, that the profit of other men, which (as St. PAUL says) he himself sought, and which is the same with the wealth of others, that the Text commands the *Corinthians* to seek, was the *Salvation* of their Souls.

II. THE other Observation, proper for settling the sense of the Text, is, That when the Apostle directs us, not to seek our own, but every man another's wealth or spiritual Advantage, his meaning is, that we should not seek our own only, but That of our Neighbours also: Our selves are not excluded, but others are included in the Rule. It is a Jewish form of speaking, very common in the Old and New Testament: as when our blessed Saviour says in Mark ix. 37. *Whoso shall receive me, receiveth not Me, but Him that sent me*: i. e. not Me only, but my Father also, whose Commission I bear. And in this very Epistle, from whence

whence the Text is taken, St. PAUL speaks after the same manner, as in chap. ix. 8. *Say I these things as a Man? or saith not the Law the same also?* i.e. do I speak my own private Sentiments *only*, and not the Sense of the Law of MOSES likewise? These two Instances (to which many others might be added, if there could be any doubt about the matter) may serve to shew, that by the words of the Text we are not forbidden to *seek our own* Good, of what sort soever, (which would indeed be a very exceptionable Rule); but that we are commanded to regard our Fellow-Creature's Good as well as our Own, which is a Rule that at first sight appears Reasonable, and worthy of a Divine Revelation.

THE sense of the whole Text then may be thus express'd: Let this be every Christian's Duty, not to confine his views and regards to the narrow compass of Himself *only*; but let him extend them to Others *also*, that (as opportunity offers) he may promote their spiritual Good, and assist towards the salvation of their Souls.

I PROCEED now under the *Second* head, to shew, what particular Instances this Rule

of the Apostle (thus rightly understood) may and ought to be applied to,

1. We are bound by this Rule, *not* to do that Action, which we know to be Lawful, when there is danger of its misleading and weakning the Faith of another Christian, who thinks it Unlawful. I mention This, because it is the very Case, upon which St. PAUL gave the Rule in the Text, tho' his Rule is so general, as to extend to other Cases also: For that Apostle had been consulted by the *Corinthian* Christians, Whether it was Lawful for them to eat of the Flesh of such Beasts, as had been offered up in Sacrifice to the Heathen Idols. His Judgment upon the Question was This, That they should *not* eat of such Flesh in the Temples of those Idols: but He adds, that, if any of it was sold in the Markets, they might buy it; or if they met with any of it at private Tables, they need not ask Questions and be scrupulous about it, but might as freely and lawfully eat of That, as of any other Meat, which was set before them. However, (says he) if any weak Christian, who judges such eating to be Unlawful, should chauce to be present; and there is danger of his being offended and misled by your Behaviour in this point, forbear to eat of it, (not

on

on your own account, but) for fear of being a *Stumbling-block* to Him, and of *wounding his weak Conscience*: and then he begins the Rule of the Text as a Reason; for it is every Christian's Duty, *not to seek his own spiritual Good only, but That of his Brethren too.*

NOT, that we are bound by this Rule, to omit the doing any thing which we think to be our Duty, tho' it should perhaps prove an occasion of Offence and Temptation to some weak Christian: because in this Case there being Conscience against Conscience, and the Question lying between His and Ours, it is fit that we should approve our Actions to our own Breast, and leave Him to the Effects of his mistaken Opinions. It is in *Indifferent* matters only, in Things where we are at Liberty to Act or not Act, that we are to have this tender regard to another man's weakness; but in matters of *strict* Duty there is no Room for such condescensions; much less are we to commit a Sin (as all neglect of our Duty is) only *for fear*, that another should fall into Sin by our Example.

2. A second Instance, to which the Rule of the Text may be apply'd, is, That it is every Christian's Duty to endeavour to promote the Practice of Piety and Virtue in his Fellow-

Creatures: This is more immediately a spiritual Good than that which the Apostle chiefly had in View in the Text; and therefore the Reason of the Rule holds at least as strong in This Instance as in the former. But is every Christian able to contribute towards the Good of his Neighbour in this way? Yes surely, in some measure he is; for every man is able to give a good Example, and Example is of such a Nature, that it will have some degree of Influence to incline men to Virtue, or discourage them from Vice.

THE good Behaviour of the Poorest has its Sphere, within the narrow limits of which its Efficacy is felt: but the Virtues of the Rich and the Powerful part of Mankind are like the Rays of the Sun, diffus'd upon various Objects at once; and therefore the *Light of These more especially should so shine before men, that they may see their good works, and glorify their Father which is in Heaven.*

AND, besides their Example, most men are so situated in Life (either as Parents or Masters of Families) that their Authority and Advice may help to restrain some part of the wickedness, which is so generally prevailing. It is their Duty, as well as in their Power, to watch over

over the behaviour of such as are committed to their Charge, to check the first Symptoms of a Corrupt heart, and take from them (as much as they can) all Opportunities of falling into contagious Company.

AND wheresoever we are, with whomsoever we converse, it is in our Power to do some Good by shewing our dislike of what is Bad; by discouraging Slander and Evil-speaking, Lewd or Impious Discourse. How often might Intemperance have been prevented, if but One of the Company had had the good Sense, or the Virtue and Courage to have appear'd early enough in Opposition to it? For it is want of Controul, which generally makes Vice so open and barefaced: it is naturally, like other bad things, shy and timorous: hardly any man has bid so entire a Farewell to his Reputation, as to venture to do that, which he knows his Companions will publickly express a dislike of: but when a Sinner meets with no Rebuke, what is to be expected, but that which we see too often, Vice bold and shameless, while Virtue is tame and yielding?

3. THERE is a third Instance, to which the Rule of the Text may be apply'd, which is the Duty of endeavouring to promote the

Knowledge of Religion in our Fellow-Creatures; the Want of which we find by Experience to produce very fatal Effects; for, when Young Persons set out in such a World as This is, unacquainted with the Grounds of their Religion, not knowing the Reason and Foundation of the Hope that is in them, how easily do they become a Prey to the Libertine or superstitious Perverters.

THERE is foundation enough in our Corrupt Natures, to make them readily receive any bold Objection to Religion: A scornful Jest upon some mistaken Passage of Scripture; or an ill-natur'd Cavil at some briefly-express'd Circumstance of the sacred Story, is often of great weight with the Ignorant, not because it is Reasonable, but because it is New to them: and to admire what is New, is easier than to discern what is Truth; or rather, the less the Understanding, the greater the Admiration is in such Cases: for with weak Minds, any Argument almost is a good one, because they have no Arguments of their Own: just as with a Man, that is not used to have Money, a very Bad Piece may easily pass for a very Good one.

WHAT

WHAT Wonder is it then, that such, as have no weapons of Defence, are forc'd to yield presently, and are by no means Proof against the Infidel's Cavils and Objections, by which (as by Fire) one man may do more Mischief, than many men with all their Skill and Labour can easily repair.

AND to this want of Knowledge in Religion it is owing, that Popery gains over so many among us to its Interests: for as Ignorance is the Mother of Devotion in that Church, so it is the great Mother of Conversion to it. I speak by Experience and Observation of what is frequently seen, that it makes the most Profelytes among such as have the least Knowledge in Religion; the most barren ground being the best soil, which the Rank Weeds of Popery can thrive in: and, as in the Darkness of a Room, so in the Darkness of the Mind no Colours are distinguished; not even Those, which the Members of the Church of Rome lay so coarsely, and with such Dawbing upon their Idolatrous Practices.

SUCH then being the Danger arising from men's Ignorance of what the true Christian Revelation is, it becomes every Good man in
this.

this particular too *not to seek his Own* only, but every one another's Improvement also in Christian Knowledge.

Our Children demand our first Care, and then all such as live under our Eye; All over whom we have a Natural or Legal Authority. But our Care for Religion must not stop here; wherever Opportunity offers, our Endeavours should extend themselves: — But All cannot be Teachers, many having been ill taught Themselves, and unable to teach their own Families. What then shall the Children of the Poor and the Ignorant do? such, whose Parents are not able to instruct them in their Duty, or pay for their being instructed by others? must Ignorance in Spirituals, as well as Poverty in Temporals, be entail'd for ever upon their Posterities?

It was with no small Prudence therefore as well as Piety, that Charity-Schools were many years since projected and set up among us. Those, who at first took a share in the good work, saw how fast the Torrent of Vice was rolling in upon us, and how the Ignorant had been (within their fresh Remembrance) expos'd to the Artifices and seducing Arguments of the Church of Rome. These Schools were
then

then erected with this view, that the Children of the Poor might be better instructed in the grounds of that Religion, which the Church of England professes; and that what Instruction they receive of this sort might abide the longer with them, it was judged proper that they should be taught to read, by the help of which they more easily learn, and may make a farther Progress in Religious Knowledge during the rest of their Lives: But, because this kind of spiritual Good does not use to tempt the Parents of such Children so much as some present Temporal Good, it has been all along found necessary to *draw* them, by an additional Charity, but such as was meant chiefly to encourage their being sent constantly to School, for Improvement in Knowledge, and such things as lead to it.

THAT Charity-Schools have fully answer'd this excellent end, that the Children of the Poor, thus educated, are more knowing in Religion than others of the same Rank in Life, is a Point which can never be doubted: and then all Objections to them are wide of the mark: If they are justly made and have any considerable weight, yet they can only shew at the most, that this Attempt is still capable of Improvements.

BUT

But are all, who receive this Charitable Education, Virtuous and Sober? No; if they were, it would be a happy Education indeed — to be envy'd even by the Rich. But it cannot be expected, that the Children of Parents, who are many of them Loose and Vicious, should not receive some ill Infection at home, in spite of all the good Rules they learn, and the good Discipline they are put under at School. This Question therefore may be more fairly and candidly asked; Whether in general the Children of the Poor would not be much Worse without this Method? Some Good, much Good (no doubt) is done this way: and for the sake of That a true Christian would wish the Continuance of these Schools, as a real Service to the Religion of the Country where they are encourag'd.

THAT CHRISTIAN SCHOOLS HAVE FULLY ANSWER'D
 If there are some who think, that they do not see any great Advantage to Religious Practice brought about by them, let such consider how little Noise and Shew the Virtues of a Multitude of Persons thus educated in their Youth are apt to make, in comparison of the Notice that is sure to be taken, and the Outcry that is sure to be made upon the Miscarriages of a Few among them: Or, if they think that,

that, notwithstanding this method, the present Age is full as *bad* as the former (as it is natural enough for us all, to judge favourably of the Past and Forgotten days), yet I beseech such to consider, that without it the Age, in which we live, might have been much *worse*: and, when a Torrent cannot be driven back, it is of great Advantage that we can stop it from going farther.

NOR is it of much Weight to object, that in our several Churches, where these Children are present, there does not appear any true Spirit of Devotion in them, and that their Prayers are from the Mouth only, more distinguished by the loud Noise which they often Indecently make, than by the Seriousness which they always ought to shew in their behaviour. There is too much Truth in the Objection, but no Force in it (I think) against this Institution in general. For is it not common to all Youths, wherever educated, to have their Religion at such an age more on the Tongue, than in the Heart? Undoubtedly it is: We see it, the best men see it in their own Families, after all their utmost Care and Pains in instructing them. But still This Advantage evidently flows from an early Habit of being accusom'd to Religious Worship, that a Child

C

train'd

train'd up in this way, will be more influenc'd afterwards, when the Understanding ripens, to be That upon Principle, which he is now upon Custom only. So that This, if it be not Religion, is yet a good Preparation towards it, and the Heart in time will most probably come in to support and animate the Language of the Lips.

It is well known, that there has been of late a Coldness in many towards these Charitable Nurseries: and to this several Causes have contributed. All who reject the Christian Revelation, and all the Members of the Romish Church are Enemies to them by Principle. All of our own Church, who disbelieve any of the great Articles of our Faith, are commonly no Friends to these Schools in which those Articles are taught: All, who are Lukewarm and Indifferent in their Religion, are naturally backward in promoting any of the Means that support it: To which we may add, that there is a Fashion which prevails in Charities, as in other Things, and many through a Lightness of Mind take off their Affections from One, and place them upon Another of a later Date and more modern Invention. Now all these must find out some Reasons to justify their behaviour: hence

Faults.

Faults are found, and Objections are made to these Charity Schools; and when much is said, by many, to the Disadvantage of them, it *will* have some Weight, how weak and unreasonable soever: So that Good men are often carry'd away with the Stream of popular Objection; and in Fact many such have of late drawn back their Hands, which us'd to be cheerfully reach'd out to their Relief, upon an Opinion, that the Children of the Poor are, by this method of Education, "set above others in the same Rank of Life," and "are taken off from (what would better besit them) Labour and Industry in the lowest Employments."

BUT (as I said) their being instructed in Religion, to guard them against Infidelity on the One hand, and a Superstitious worship on the Other, was the Chief Design, why these Schools were at first erected, and have since been continued: And if that End has been fully answer'd, then This and every other Objection must lie, not against the Thing itself, but only against some of the Circumstances attending it.

HOWEVER it is said by some, that this method of Education "sets them above others

"in the same Rank of Life," and teaches them to think too highly of themselves: — But the Contrary (we know) is intended, the Contrary is carefully labour'd. Their constant Lesson is Humility and Lowliness of Mind; and their Dress is such as naturally reminds them that they live upon the Alms of Others, which is the lowest Condition of Life. And if under such Circumstances they can harbor Pride, they must have it in their Nature, they can never have received any part of it from their Education.

BUT does not their Knowledge make them Proud? If it does, it is only because they see so many *more* Ignorant than themselves. Should these Schools therefore enlarge and increase to the wish of their worthy Trustees, then All the Children of the Poor would in time become more Knowing, and consequently None could then be *Proud* on that account, because None would be distinguished from others in this sort of Knowledge. So that This may be an Argument why these Schools should increase, not why there should be *none* encouraged.

It seems to be a prevailing Maxim with some, that the Poor cannot be kept too Ignorant,

rant, for fear of aspiring Thoughts, if they are let into any part of the Advantages of Knowledge which belong to their Superiors. But if this were a good Argument, it would go much farther, than even Those, who use it, will venture to say, that it should be carried: For then not only the Bible must be withheld from them (as in Popish Countries), but all Knowledge too of the Christian Religion: because nothing sets the Poor so much upon the Level with the Rich, as Christianity, which teaches that God is no respecter of persons, that Christ came to preach the Gospel to the Poor especially, that they too are the Children of God, Heirs of Heaven, and Joint-Heirs with Christ our Saviour. And is there not more Fear of aspiring Thoughts, when the Poor are made acquainted with These their Spiritual Privileges, than when they are only taught some of the meaner and almost necessary Arts of Life? none surely will venture to say, that they are to be kept Ignorant in the Religion of the Gospel, tho' it speaks such glorious things to Them: and we may defy the Wit of Man to shew, that it is less safe to let a poor Christian Child learn to read and write, as well as his Benefactor, than to let him know that he is to be his Companion and Equal in Heaven.

As to the other Objection before-mention'd; it would indeed be a very weighty one, if these Schools fetch'd their Children out of the Country from the Field and the Plough; or if they took them off from proper Labour and Industry here in Town. But in these two great and populous Cities we know that the Fact is quite otherwise. Let us for Proof look around us; and see what is the Behaviour of such Children, in the same Rank of Life, as are not put under this regular Discipline? Do not their Parents generally suffer them to live an Idle, as well as an Ignorant Life? are their Hands more employ'd, for their Heads being left so? are they not in truth as Unexperienc'd in Work, and much more Experienc'd in Vice? If *their* Industry was visible and notorious, there might be some ground for a Clamour against these Schools, where a large part of the Children's Time is acknowledg'd to be spent in learning. But, when every day convinces us of the Contrary, it is not Reason (I must say it), it is Prejudice or Mistake only, that inclines any to lay the Idleness of our Youth to the charge of Charity-Schools. It is better to employ them in *any* innocent way, than in *no* way: it is much better to take up their time in Religious Instruction, than

than to leave both That and Them to be directed by the general Practice of the Parents of such poor Children.

But still it is said, that the Public wants their Hands, that they may be more usefully employed in the lowest Offices of Life, that Learning is a sort of Idleness in comparison of bodily Work, and that, while there are so many sorts of Business in which such Youths may be serviceable, it is better for the Magistrate to make them labour, than be labour'd upon in any kind or degree of School Education. But is it true, that the Public wants their Hands in these Cities of London and Westminster? most evidently it is not: One Society, lately erected, and greatly encourag'd by the Legislature, is founded (if I mistake not) upon the very contrary Supposition. And, were it Fact that the Public wanted their Hands here, yet we may ask, Why then does it not begin with taking into its service those much greater Multitudes of poor Children, who are not bred up at these Schools, and yet are suffer'd to spend their days in the completest Idleness? A very small part, perhaps not a tenth part of the Children of the Poor, (if

The Trustees appointed by his present Majesty for establishing a Colony in Georgia.

(if we consider all the Parishes together) is thus instructed and disciplin'd by the Charity of Benefactors: There is a very large remainder then for the Public to take into its Service. Let These be first employ'd, let the Care of the Magistrate extend first of all to These, who neither Work nor Learn, who have their Minds as well as their Bodies wholly Idle.

BUT is any thing of this sort done, or likely to be done? We see no appearance of it, we have no immediate Hopes of ever seeing it. Till some Attempt then of this sort is made, let us not turn all our Complaints against this less numerous, and certainly more Innocent part of the Poor of these great Cities, nor place That to their account, which, by all we can see or guess, would equally happen, if these Schools were laid aside upon the weight of this Objection.

AND yet, to obviate and remove the Objection as far as possible, methods of employing these poor Children in some laborious work suitable to their strength, are every where recommended by such as have their Interests most at heart; and in some places are practis'd with good success, both in Country

try and in Town: and where they have *not* been attempted, it has chiefly happen'd thro' the unavoidable Difficulty of finding Them employment, without doing a Prejudice to others, whose Work is more useful to the Public than any Labour of Children can be.

WHAT I have said on this head is not intended as a compleat Apology for these Charity Schools. Such a Subject requires a much larger Discourse, and may it fall to the share of some abler Advocate! But I have briefly consider'd the principal Objections, and the most common (if I mistake not) in the Mouths of such as bear no Good-will to this Institution.

THE Chief point, which I undertook to make out, was This; That the Original Intention of these Schools was, by Religious Instruction to secure the Children of the Poor from the dangers of Infidelity and Popish Superstition, and that, if this Design has been well answer'd (as no doubt it has been, at least I never yet found it deny'd), Then they stand fully justified in the main part, and no Objection can lie against any thing but some of the Circumstances attending this method of Education. And if those public dangers

D

which

which gave a beginning to such Schools, are now subsisting, much more if they grow and increase upon us, it is still Wisdom, it is still Piety, to continue the same Provision for the religious Education of the Poor and Ignorant. Enough therefore (I hope) has been said to justify me, when I call upon and earnestly beseech all; who are lovers of that Faith and Worship which the Church of *England* teaches, that they would go on to contribute towards so good a Work, of which (if it were once laid aside) we should soon, tho' then too late, feel the fatal Want. Let no false Reasonings therefore, no unkind Prejudices bind up our hands, and close our hearts, against this way of *doing good and communicating*. Let us suspect our selves, and enquire seriously, whether some other Reason be not the True one: whether our whole expensive way of Living does not make Frugality in some Articles necessary, and whether that has not more weight to incline us *not* to give, than any just Objection against these Schools in general. But, wherever the Reform of our Expences takes place, let it not *begin*, where it should *end*; for all agree in this, that Charity is our Duty, and the Obligation of it does not cease, as long as we indulge our selves in any Superfluities of Expence.

CAN those, who are Christians and faithful Members of our Church, do a more important service to That and to Religion, than by helping towards the Instruction of so many Children, whose Minds must otherwise have been like some waste and unoccupied tract of Land, overrun with Vices, as That is with wild Beasts? If their Youth did not plead for them, yet our Religion does: it is the Interests of This, which I would persuade you to advance; for this sort of Charity reaches to their Souls, to that part of them in which the Image of God consists. O! then let us *be ready to give, and glad to distribute* in such a design; for it is much to be suspected that we have no Religion of our own, if we have no Regard to the Religion of our Neighbours.

SUCH as live in the full practice of Vice, in the Habit of any great and public Sins, are not the Persons likely to be found present here, or (perhaps) ever to know what is said on these occasions: and yet, because it is possible that a word of Advice on this head may chance to meet them, I shall conclude with a short Exhortation, very fit and suitable (I think) to what their Case requires. It is from such as These that the Poor catch the fashionable Vices, and are the *Worse* for Them, whom yet they call
their

their *Betters*. They therefore seem doubly oblig'd to contribute towards this Method of *reforming* an Age, which they have greatly help'd to *spoil*. Do they *occasion* the Injury, and will they not do any thing towards *repairing* it? Is there nothing, that they will *give*, but a bad Example? Let these especially consider how heavy their account will one day be, when they shall be found to have promoted much of the Mischief, and no part of the Reformation. Let These especially *to do good and to communicate*, forget not: for with such *Sacrifices* God is pleas'd; and such *Sacrifices* they have great need of, by way of Atonement (as far as Charity can be any Atonement) for the long *Wickedness* of their behaviour.

AND let all of us remember, that in this and every other Instance we are *not to seek our Own only, but every man another's Spiritual Wealth* and Advantage.

WHICH that we may all do, may God of his Infinite Mercy grant for his son Jesus Christ's sake, to whom with the Father and the Holy Ghost be all Honour and Glory world without end. Amen.

F I N I S.



of their Affairs.
THE SOCIETY for Promoting Christian Knowledge, and partly

ACCOUNT

OF THE

Origin and Designs

OF THE

SOCIETY for PROMOTING CHRISTIAN KNOWLEDGE.

national benevolent Society, or collected from well-disposed Christians: But for the better understanding

THE SOCIETY for Promoting Christian Knowledge having been many Years engaged in carrying on such Works as they judged to tend, and by the Blessing of God have

tended to his Honour, and the Service of true Religion; and finding that their Designs are not so generally known as they could wish, and consequently not so much encouraged as they presume they will be, when further known; they have therefore resolv'd, for the future, to annex to the Sermon preached

at

Ann
1708

Catechetical
Schools.

at the Anniversary Meetings of the Children educated in the Charity-Schools in and about the Cities of *London* and *Westminster*, ANNUAL ACCOUNTS of their Proceedings, with the State of their Affairs.

THE SOCIETY consist partly of *SUBSCRIBING* or *RESIDING*, and partly of *CORRESPONDING MEMBERS*. The former give their Advice and Attendance, with such certain Annual Contributions as each thinks proper: The latter are such Persons in *Great Britain* and *Ireland*, and other *Protestant Countries*, as are chosen to correspond with the Society, on purpose to acquaint them, from time to time, with the State of Religion in their Neighbourhood; to suggest such Methods of doing Good as occur to them; to distribute Bibles, and several useful Tracts recommended by the Society; and to remit occasional Benefactions, which they themselves are pleased to contribute, or collect from well disposed Christians: But for the better understanding the *Nature* and *Design* of this Society, it is thought convenient to premise a short Account of its *Rise* and *Progress*.

Anno:
1698.

ABOUT the latter End of the Year 1698, a few Gentlemen form'd themselves into a *Voluntary Society*, under the Title abovemention'd, and with Purposes to promote the real and practical Knowledge of true Religion, by such Methods as they should think most conducive to that End.

Catechetical
Schools.

THE first that occur'd, was to procure that *Catechetical Schools* might be erected for teaching

ing the Poor to read, and instructing them in the Church Catechism: The Progress of their Endeavours upon this Head, and the Blessing which has attended them, will appear by an Extract inserted in the APPENDIX, No. I. That those Schools might answer the true Purpose for which they were erected, they have not been wanting in their Annual Correspondence with such Members as were concern'd in their Support and Management, to recommend, that with their Instructions in Religion, Piety, and Loyalty, they should join all proper Methods of insuring the Children to Labour and Industry, by which they might become good Subjects, and useful Servants like Husbandry, or other Employments suitable to their respective Conditions and Capacities.

ANOTHER Method was, to raise Contributions amongst themselves and Friends, in order to promote Christian Knowledge in the Plantations, by furnishing Bibles, Prayer-Books, and Religious Treatises, and erecting Parochial Libraries thereon.

These and other good Purposes, they zealously and unanimously pursued till the Year 1701, when a Scheme was laid and perfected, and at their Instance a Charter was obtained from King William III. whereby all the then Subscribing Members of this Society, with others of Distinction in Church and State, were incorporated for the better carrying on that Branch of their Design which related to the Plantations, Colonies, and Factories beyond the Seas, belonging to the Kingdom of England;

from which Time that excellent Work has, by the Divine Blessing, been very successfully carried on by the Corporation.

THE Charter being limited to Foreign Parts, and the Corporation having hitherto confined their Care to the British Plantations in America, the Original Members continued as a Voluntary Society, to carry on their extensive Designs, by promoting Christian Knowledge both at Home, and in other Parts of the World, as they had formerly done; or as any new Methods should occur. They are therefore a Society distinct from the Corporation, and known by the Name of The Society for Promoting Christian Knowledge, and are also engaged like them in advancing the Honour of God, and the Service of true Christianity.

Bibles, and
other Tracts
dispersed An-
nually at
Home.

PROCEEDING in their first Methods, they have, by the Assistance of their Members, both at Home and Abroad, dispers'd several Hundred Thousands of Bibles, Prayer-Books, and religious Tracts; as they have reason to hope, to the great Increase of the Knowledge and Practice of our holy Religion: These Books, of which there is a Catalogue in the APPENDIX, N^o. II. are dispers'd in the following Manners: Bibles and other Books are distributed at prime Cost, the Society defraying the Expence of Binding; the stich'd Tracts they allow to their Members at half the prime Cost, defraying the other half out of their own Fund.

THESE are the general Designs of the Society; and tho' the certain Income towards Supporting them be but small, yet they have hitherto

thereto been enabled, by the Voluntary Subscriptions of their Members, and the Charitable Benefactions and Legacies of well-disposed Persons, to carry them on successfully from Year to Year at a considerable Expence. And they still trust to the Blessing of God, and the Zeal of their Members, that such good Works shall never fail to prosper in their Hands for want of liberal Supplies, from good Christians.

In the Year 1710 the Society undertook the Management of such Charities as were, or should be put into their Hands, for the Support and Enlargement of the Protestant Mission, then maintained by the King of Denmark at Tranquebar in the East-Indies, for the Conversion of the Heathen in those Parts. Accordingly they from time to time assisted the Missionaries there with Money, a Printing Press, Paper, and other Necessaries (as they were enabled) till the Year 1728, when, upon a Proposal made by the Reverend Mr. Schultze, one of the Danish Missionaries, to remove to Fort St. George, and there begin a new Mission for the Conversion of the Heathen at Madras, the Society engaged for the Support of the same; tho' at an Expence, that did then far exceed their Ability, trusting to the good Providence of Almighty God. Which Mission has been from that time considerably increased, by the Addition of two Missionaries, and such other extraordinary Charges, as necessarily must arise from such an Enlargement. The Benefactions to it, have hitherto fallen very short of the Expence; amounting one Year with another to little more than 146

1710.

Protestant
Mission to the
East-Indies.

Mission to Fort
St. George and
Madras; how
maintain'd.

Pounds;

Pounds: whereas their Disbursements have
 one Year with another exceeded 360000.
 These Disbursements must have run the
 Society greatly in Debt, had they not been
 enabled to discharge them by the Rents and
 Sale of an Estate, that was left by Will many
 Years ago, to propagate the Gospel in the
East Indies; as likewise by Annual Remittances
 sent thither by Professor *Frank* from *Hall*;
 and by a charitable Gentleman from *England*,
 who desires to be unknown. But all these
 were not sufficient: so that the Society have
 been obliged to apply 376 Pounds to this Use,
 out of the Interest due on Mrs. *Elizabeth Palmer*'s
 most generous Legacy of 4000 Pounds,
 and other Money given to the General Designs
 of the Society. It is thought requisite to be so particular in
 this Account, that the World may know the real
 Necessities of this Mission for the present, and
 be excited to relieve them. Besides, the Expence
 of it will be growing every Year; the Society
 having given Direction to their Missionaries,
 to lay the Foundation of a Church, 40 foot
 Square, so contriv'd, that it may be enlarg'd
 to such Dimensions as shall be found necessary.
 However, the Society cheerfully rely upon that
 good Providence, which has hitherto wonder-
 fully prospered this, and all other their Un-
 dertakings, to raise up such a true Christian
 Spirit, as will abundantly supply whatever Mo-
 ney shall be wanting to carry on so charitable
 and glorious a Design, as that of enlarging the
 Kingdom of Jesus Christ upon Earth. What Pro-
 gress

grate the Missionaries have made herein last Year, both at *Madras* and *Tranquebar*, may be seen in a short Abstract of their Letters and Journal, N^o. III. in the Appendix.

In the Year 1720. the Society extended their

1720.

Regard to the *Greek Church* in *Palestine*, *Syria*, *Mesopotamia*, *Arabia*, and *Egypt*. To this End

they published Proposals for Printing here, with a new Sett of Types, the *New Testament*, *Psalter*, *Catechism*, and an *Abridgement of the History*

New Testament, Psalter, Catechisms, and Abridgement of the History of the Bible, printed in Arabick.

of the *Bible* in *Arabick*. And have been enabled by the Blessing of God, to procure an Edition of above 6000 *Psalters*, 10,000 *Testaments*, and 5000 *Catechisms*, with an *Abridgement of the History of the Bible*, at so large

an Expence as the Sum of 2976 *l*. 11. 6 *s*. 2. to

which his late Majesty was a bountiful Contributor, by a gracious Benefaction of 500 *l*.

5498 of those *Psalters*, 2312 of the *New Testament*, and 2000 *Catechisms*, with *Abridgements of the History of the Bible*, have been

already dispersed in those Parts, which were most thankfully received, and the rest are reserved to be sent as occasion shall offer.

The Society have had the Pleasure to see the Success of the Endeavours used in many

Places of the Kingdom, for employing the Poor, and their Children, by setting up *Work-Houses*, *Work-Houses* recommended.

1725.

and that nothing might be wanting to encourage the Prosecution of so useful a Design, they did

in the Year 1725. cause Collections of the best Accounts of such *Work-Houses* to be published, in order to recommend the same to general

Practice; and that in them particular Regard

when the measure weakned, and they should

should

should be had to such an Education of Children, as might make them better Christians, and better Servants and Apprentices, and in all respects more useful to their Country.

02571

This Account has answered the Purpose, by encouraging others to follow the good Example; and was therefore reprinted 1733, with very large Additions, and is dispersed upon the usual Terms of the Society.

1732.

In the beginning of the Year 1732, the Society, when they heard the melancholy Account of the Sufferings of the Protestants in Salzburg (having first obtain'd his Majesty's Leave) resolv'd upon doing all that lay in their Power to raise Collections for their persecuted Brethren. To this End, in June last they published, *An Account of the Sufferings of the Persecuted Protestants in the Archbishoprick of Salzburg*, &c. which moved many charitable Persons to contribute to their Relief; and have very lately published, *A further Account of their Sufferings, &c. with an Extract of the Journals of Mr. Von Reck, the Commissary of the first Transport of Salzburgers to Georgia, and of the Ministers that accompany'd them to Georgia, March 1734*, which 'tis hop'd will have the same good Effect. Since which time, a second Embarkation of Salzburgers in November 1734, has been sent to Georgia, and the Society have received an Account of their safe Arrival there.

2571

1734

An Account of the Distribution of the whole that has been collected, has been in part, and will be farther laid before the Publick, when

when perfected, for the Satisfaction of the Contributors.

THE Society cannot omit giving the Publick an Account of some Letters received from the Reverend Mr. *John Henry Callenburg*, one of the present Professors at *Hall* in *Saxony*, in Relation to some late Attempts which have been made by him towards the Conversion of the *Jews*. For this Purpose, he hath printed in the *Jewish German*, a Dialogue between a Rabbi and a *Jewish Merchant*, called *Light in the Evening*; and near the whole *New Testament* has been printed in Parts, and distributed; likewise several other useful Tracts in the same Language, have been put into the Hands of *Jews*, with hopes of Success, especially in *Germany*. For this Purpose, about five Years ago, he sent out two worthy Missionaries well skilled in the Oriental Languages, to converse with the *Jews*, who have travelled not only almost all over *Germany*, but even into *Poland*, *Prussia*, *Bohemia*, *Denmark*, *Holland*, and the City of *London*. They discourse with the *Jews* in a very friendly manner, to ingage their Attention: And, as the good Effects of their Endeavours, he acquaints the Society, that several single *Jews*, and some whole Families in *Germany* have by their Endeavours been brought to the Knowledge and Profession of *JESUS CHRIST*, and the Number of other Profelytes met with in their Journeys, amounts to about Two Hundred. They read the Books put into their Hands with eagerness, the Obstinacy of some of them being in some measure weakned; and they begin to

B

doubt,

doubt, whether their Forefathers might not have erred. They receive the true Interpretation of those Prophecies, which we refer to CHRIST, and confess, that they find the *Christian Religion* to be otherwise, than what they thought it was, having laid aside the bad Opinion, which the Calumnies of the *Rabbies* and the Corruptions of the *Papsts* had prepossessed them with. The Professor's Design is to search thoroughly into the present State of *Judaism*, and their Prejudices and Objections against the *Christian Faith*.

A GENERAL Conversion of the *Jewish Nation*, is what we all expect will be performed in God's due Time; but we hope, that by his Blessing, some Endeavours may be used towards forwarding this good Work; and that in the mean Time, particular Persons may receive the Benefit thereof, who will be like the First Fruits of a larger Harvest. The said Professor designs a Method for Promoting the Study of the Original Languages, in which the *Scriptures* were wrote, and which at present, are too much neglected; and hath already erected a Printing Press for that Purpose. The *Society* do heartily wish, that some proper Means for these Ends may be attempted in *Great Britain*, and if by the Blessing of GOD, they can find out any, which are likely to be successful, they intend to communicate the same to all their Members.

THESE are the several Designs in which the *Society* are at present engaged; the particular State whereof at their last Audit may be seen in the APPENDIX, N^o. IV. so that nothing

[II]

more need be added to what has been already said under each Branch of them, excepting this, that Mrs. *Palmer's* Legacy is as yet kept entire, excepting the Reduction made by Order of the *South Sea Company*; and the Interest only of it will be applied from Year to Year in such manner as shall be most wanting.

THE proper FORM by which any Benefaction may be given to the Designs of the Society, to prevent any Doubt or Mistake, is as follows:

ITEM, I A. B. do hereby give and bequeath unto C. D. of and E. F. of the Sum of upon Trust, and to the Intent that they, or either of them, do pay the same to the Treasurer or Treasurers for the Time being, of a Voluntary Society, commonly called or known by the Name of, The Society for Promoting Christian Knowledge, which first met about the latter End of the Year, 1698. and now do, or lately did hold their Weekly Meetings at their House in Battlett's Buildings, Holborn: Which said Sum of I desire may be applied towards carrying on the Charitable Designs of the said Society

N. B. If the Benefactor is pleased to restrain his Charity to any particular Branch of the Society's Designs, he may add either in GREAT BRITAIN, PALESTINE, or the EAST-INDIES.

The TREASURERS of this Society.

THE Reverend Dr. Denne, Archdeacon of Rochester, and Rector of St. Mary Lambeth, is Treasurer for all Benefactions to the Designs of the Society in General: And to the Arabick Impressions of the New Testament and Psalter.

William Tillard, Esq; in Spital Square, is Treasurer for all Quarterly Subscriptions, and also for all Remittances for Packets of Books, sent to any Members.

Benjamin Hoare, Esq; in Fleetstreet, is Treasurer for all Benefactions to the Protestant Mission in the East-Indies, and also to Parochial Libraries.

LETTERS may be Directed to H. Newman, their Secretary, in Bantlett's Buildings, Holborn.

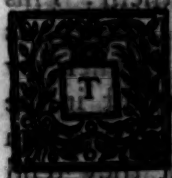


APPENDIX



APPENDIX.

N^o I



THAT the Charity-Schools might answer the true Purpose for which they were erected, this Society have in their *Circular Letters* to their Correspondents recommended, That with their Instructions in Religion and Piety, they should join all proper Methods of inuring the Children to *Labour and Industry*; and in their Circular Letter *A. D. 1712.* they have these Words:

“AND because some have apprehended, that the placing so many of them out Apprentices to Manual Trades, as is now generally done, may occasion in Time a Want of Servants, especially in Husbandry; the Society recommend it to your Consideration, whether the bringing up the Children to Husbandry, or putting them out to Services in sober Families, may not be more useful to the Publick, and no less beneficial to themselves.”

IN the Year 1719. they recommended the same Thing to their Correspondents, in the following Words.

“NEXT

1722.

1720.
1712.

1725.

1719.

" NEXT to improving the Minds of the
 " Poor in all necessary Christian Knowledge,
 " the Society have desired, and do again ear-
 " nestly intreat all their Correspondents, to use
 " their utmost endeavours to get some kind of
 " Labour added to the Instruction given to
 " Children in the Charity Schools; as *Husban-*
 " *dry* in any of its Branches, *Spinning, Sewing,*
 " *Knitting,* and other useful Employments; to
 " which the particular Manufactures of their
 " respective Countries may lead them: This
 " will bring them to an Habit of Industry, as
 " well as prepare them for the Business by
 " which they are afterwards to subsist in the
 " World, and effectually obviate an Objection
 " against the Charity Schools, that they tend
 " to take poor Children off from those servile
 " Offices which are necessary in all Communi-
 " ties, and for which the wise Governour of the
 " World has by his Providence designed them.
 " THE best means of employing the Poor,
 " has always had a Share in the Thoughts of
 " the wisest Men in this Kingdom; and the
 " present State of Affairs with respect to our
 " Trade, seems to require a Continuance of
 " your Care and Application, to promote those
 " Employments among the Children educated
 " in Charity Schools, which may be most for
 " the Service of the Publick; so that beside
 " *Reading Writing, and Arithmetick,* and in-
 " structing them in the Principles and Rules
 " of our Holy Religion, they ought also to be
 " inured to some sort of profitable Labour or
 " *Business.*

1720.

IT

" It has been observed by a worthy corresponding Member, that where, in the Want of other Labour, the Children in the Country go a Mile or two to School; even that has contributed to make them robust and active; and that Gardening, Plowing, Harrowing, or other servile Labour, every other Day for their Parents, has been no Prejudice to their Progress in Learning.

" 'Tis not easy to prescribe such an Employment as would suit all Parts of the Kingdom; and therefore it must be left to the Prudence of those who are intrusted with the Management of Charity Schools, to choose such Employments for the Children, as they shall judge to be most practicable in their respective Places; and if any in your Neighbourhood have been so happy as to fall into a proper Method for employing poor Children, you are desired to signify it in as particular a manner as you can; that when the Society are furnished with a greater Variety of such Methods, they may be communicated to the Publick for general Practice.

" AND tho' the Manner of employing the Poor, may, at first, be attended with some Difficulty, by reason of the Variety of Manufactures in the Kingdom, and the Materials necessary for them, which all Places do not equally afford; yet wherever an Attempt has been made (though by means perhaps at first not appearing very probable) it has seldom fail'd of producing some good Effect: for notwithstanding the Produce of the Manufac-

1722.

1725.

" manufactures wherein the Poor are employ'd
 " should happen to be but small, yet if they
 " are kept from Idleness and Beggary, and in-
 " dured to a sober and industrious way of Living,
 " the good Effects thereof, as well to themselves
 " as to the Publick, will fully compensate all
 " the Pains that shall be taken therein.

1729.

" THE general Usefulness of *Husbandry* to
 " this Nation, the real Want there has been of
 " Persons to be employ'd in it, and the Morta-
 " lity that has lately happen'd in many Coun-
 " ties, especially among the lower and more
 " laborious sort of People, are in the Opinion
 " of the Society all of them very good Rea-
 " sons, to engage their Members to use their
 " utmost Endeavours, that poor Children may
 " be bound out *Apprentices* to that Business;
 " which would silence one of the most popu-
 " lar Glammours that has been raised against
 " Charity-Schools. This Concern, therefore,
 " which so nearly affects the common Interest
 " of our Country, is particularly recommend-
 " ed by the Society to all their Members.

1729.

FROM these *Extracts* it will appear how
 careful this Society has always been to obviate
 the common Objections made against the
 Charity-Schools, that they only breed up
 Children in Idleness and Pride, and it must
 not be omitted, that as early as the Year
 1712. they have particularly desired that *true*
Humility should be taught them, " that great
 " Lesson which our Saviour has prescribed to
 " all that will be his Disciples; lest the Ad-
 " vantages they receive from a pious Educa-
 " tion,

" rion, should incline them to put too great a
 " Value upon themselves; and therefore that
 " the Masters be often put in mind of guard-
 " ing the Children under their Care as much
 " as possible against such dangerous Conceits;
 " and in order thereunto, to instruct them ve-
 " ry carefully in the Duties of Servants, and
 " Submission to Superiors.

AND knowing that it is of the highest
 Importance to the Welfare of the Charity-
 Schools, to remove all occasion of Complaint
 against them, as Nurseries of *Disaffection* to
 the Government, they acquainted their Mem-
 bers in Town and Country, " That His Grace
 " the Archbishop of *Canterbury* having heard
 " some Complaints again the Conduct of cer-
 " tain Teachers in these Schools, on this Head,
 " did in 1716. write a Letter to the Trustees
 " of the Schools in and about *London*, earnest-
 " ly exhorting them *rigorously to animadvert*
 " *upon all, whether Children or Teachers, who*
 " *either appear, or suffer them to appear at any*
 " *Time in publick, to affront the Government,*
 " *and bear a part in those Tumults and Riots,*
 " *which are so great a Scandal, as well as Pre-*
 " *judice to the good Order and Peace of the*
 " *Realm.* And likewise, if there be any Cate-
 " chisms or Institutions taught in any of these
 " Schools, that meddle with Political or Party
 " Principles, that they ought immediately to be
 " thrown aside, as pernicious to the original De-
 " sign of those pious Nurseries.

" SOME time after this His Grace, in
 " a particular manner, recommended it to the
 " Trustees of the Charity Schools in and about
 " *London*,

" London, to require all the Masters and Mis-
 " tresses under their Direction not only to take
 " the Oaths to the Government before their
 " Admission, but at the Time of their Admis-
 " sion, to subscribe to some such solemn Pro-
 " mise, or Declaration as the following, viz.
 " That they do heartily acknowledge His Ma-
 " jesty King GEORGE, to be the only lawful
 " and rightful King of these Realms; and will,
 " to the utmost of their Power, educate the Chil-
 " dren committed to their Charge, in a true
 " Sense of their Duty to him as such; That they
 " will not, by any Words or Actions, do any thing
 " whereby to lessen their Esteem of, or their
 " Obedience to the present Government. That
 " upon all publick Days, when their Children
 " may be likely to appear among any disorderly
 " Persons, they will do their best to keep them in,
 " and severely punish them, if they shall bear
 " of their running into any Tumults, or publick
 " Meetings, contrary to the good Order of such
 " Schools and Scholars.

" SEVERAL other Prelates have earnestly
 " pressed the like Exhortations in their Sermons
 " at the Anniversary Meetings of the Charity-
 " Schools, as well as on other Occasions; and
 " the Society think it incumbent on them to
 " use all their Interest to procure a general
 " Conformity to his Grace's and their Lord-
 " ships Sentiments in this Matter, as of the last
 " Importance to the Welfare of the Charity-
 " Schools; and therefore intreat all their Cor-
 " respondents, to do their utmost to remove
 " all Occasions of Complaint, as they value the
 " Prosperity of these Schools.

An

This Mark * denotes Schools of which an Account has been this Year sent to the Publisher.

C. signifies Clothed.
 p. Cl. part Cloathed.
 M. Maintained.
 W. Set to Work.

CHARITY SCHOOLS in the Parishes of	No. of Sch.	BOYS	GIRLS	Boys put out since setting up of the School to Apprentices, or to be taken out by friends	GIRLS put out since setting up of the School to Apprentices, or to be taken out by friends	No. of children educated in the Schools including those now in chain
* A Lhallows Lombard- street, set up 1702 C.	1	40	—	56	60	156
* St. Andrew Holborn, erected 1699 C. —	1	80	—	2	—	431
* In the same Parish 1700 C.	1	—	71	—	—	247
* In the same Parish, for teaching Navigation to 30 Children Elected out of 8 Charity Schools, on Mondays, Wednesdays, and Fridays, from whence 104 Boys have been put Apprentices to Sea, in- cluded in the Numbers put out of their respective Schools	1	—	—	—	—	318
* St. Anne Aldersgate 1709 C.	2	30	20	10	72	242
St. Anne Blackfryars, set up 705 supported by Endowment C.	2	40	30	29	—	99
* St. Ann Westminster 1688 C.	1	52	—	—	238	290
In the same Parish 1688. C.	1	—	52	—	84	206
* St. Bartholomew the Great for Boys 1717- and for Girls 1727. pt. C.	2	29	16	—	—	108
* Billingsgate Ward 1714. C.	1	40	—	47	4	91
St. Botolph Aldersg. 1702. C.	1	50	—	386	—	436
In the same Parish C. —	1	—	50	—	—	182
St. Botolph Aldgate within For Boys set up 1608. and for	2	50	40	150	32	272

3434	405	629	826	1192	306	459	549	103	24	151	503	4808
------	-----	-----	-----	------	-----	-----	-----	-----	----	-----	-----	------

" London, to require all the Masters and Mis-
 " tresses under their Direction not only to take
 " the Oaths to the Government before their
 " Admission, but at the Time of their Admis-
 " sion, to subscribe to some such solemn Pro-
 " mise, or Declaration as the following, viz.
 " *That they do heartily acknowledge His Ma-*
 " *jesty King GEORGE, to be the only lawful*
 " *and rightful King of these Realms; and will,*
 " *to the utmost of their Power, educate the Chil-*
 " *dren committed to their Charge, in a true*
 " *Sense of their Duty to him as such; That they*
 " *will not, by any Words or Actions, do anything*
 " *whereby to lessen their Esteem of, or their*
 " *Obedience to the present Government. That*
 " *upon all publick Days, when their Children*
 " *may be likely to appear among any disorderly*
 " *Persons, they will do their best to keep them in,*
 " *and severely punish them, if they shall hear*
 " *of their running into any Tumults, or publick*
 " *Meetings, contrary to the good Order of such*
 " *Schools and Scholars.*

" SEVERAL other Prelates have earnestly
 " pressed the like Exhortations in their Sermons
 " at the Anniversary Meetings of the Charity-
 " Schools, as well as on other Occasions; and
 " the Society think it incumbent on them to
 " use all their Interest to procure a general
 " Conformity to his Grace's and their Lord-
 " ships Sentiments in this Matter, as of the last
 " Importance to the Welfare of the Charity-
 " Schools; and therefore intreat all their Cor-
 " respondents, to do their utmost to remove
 " all Occasions of Complaint, as they value the
 " Prosperity of these Schools. An

An Account of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, April 1735.

This Mark * denotes Schools of which an Account hath been this Year sent to the Publisher.
C. signifies Cloath'd.
P. Cl. part Cloath'd.
M. Maintained.
W. Set to Work.

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. Services, or to other Sea. or to friends	Girls put out since setting up of the School to Appren. Services, or to other Sea. or to friends	No. of Children presented in the Schools, including those born in them		
* A Lhallows Lombard- street, set up 1702 C. }	1	40	—	56	60	156		
* St. Andrew Holborn, erected 1699 C. — }	1	80	—	2	—	431		
* In the same Parish 1700 C.	1	—	71	—	247	318		
* In the same Parish, for teaching Navigation to 30 Children Elected out of 8 Charity Schools, on Mondays, Wednesdays, and Fridays, from whence 104 Boys have been put Apprentices to Sea, in- cluded in the Numbers put out of their respective Schools	1	—	—	—	—	—		
* St. Anne Aldersgate 1709 C.	2	30	20	72	23	242		
St. Anne Blackfryars, set up 1709, supported by Endowment C.	2	40	30	29	—	99		
* St. Ann Westminster 1688 C.	1	52	—	138	—	290		
In the same Parish 1688. C.	1	—	152	—	84	206		
* St. Bartholomew the Great for Boys 1717. }	2	29	16	—	—	108		
and for Girls 1727. P. C. }	1	40	—	47	4	91		
* Billingsgate Ward 1714 C.	1	50	—	386	—	436		
St. Botolph Aldersg. 1702 C.	1	—	50	—	132	182		
In the same Parish C. —	1	—	—	—	—	—		
St. Botolph Aldgate within For Boys set up 1698, and for Girls 1716. C. — }	2	50	40	150	32	272		
* In the same Parish in East-Smithfield, the Boys set up 1706, and the Girls 1710. C. }	2	40	30	162	10	438		
C 2	19	451	309	1179	538	150	642	3269

2 CHARITY SCHOOLS in the Parishes of

	No. of Schs.	BOYS	GIRLS	Boys put out since setting up of the school to Apprentices or to Sea.	Boys put out since setting up of the school to Apprentices or taken up by friends	Girls put out since setting up of the school to Apprentices	Girls put out since setting up of the school to Apprentices or taken up by friends	No. of Children educated in the schools including those now in them
* St. Botolph Bishopsgate, 1702. C.	2	30	30	76	—	78	—	214
* St. Bride's Parish 1711. C.	2	40	30	11	26	42	40	243
* Bridge and Candlewick Wards, set up for Boys 1710. Girls 1717 formerly under the Name of St. Michael Crooked-Lane and St. Margaret the Martyr, C.	2	60	40	57	162	7	167	499
* Broadstreet Ward 1714 C.	2	50	30	15	23	12	49	276
Gamberwell in Surrey pt. C.	2	40	35	—	—	3	—	78
* Castle Baynard Ward C. Boys 1710, Girls 1719.	2	30	20	47	79	17	48	241
Chelsea, Middlesex, set up 1707, endow'd with 10l per Ann. for ever, by the late Mr. Chamberlayne, pt. C. and pt. Maintained.	1	35	—	72	12	—	—	119
In the same Parish, Set up June 1709. for Soldiers Girls, supported by Ladies and Gentlewomen, several of whom are Trustees, Cl.	1	—	30	—	—	7	97	134
* Christ Church Spital Fields, removed from Petticoat Lane 1729, Cl.	1	30	30	34	20	—	19	123
* Christ Church Surry for Boys 1711, and for Girls 1719, C. —	2	30	10	118	24	30	17	229
* St. Clement Dane 1702 C.	2	70	40	271	16	—	154	587
* In the same Parish, An Hornbook School, for Boys and Girls 1724. —	1	15	15	—	—	—	—	30
* Cordwainers and Breadstreet Ward C. Boys 1701, Girls 1714	2	50	30	127	217	32	133	590
* Cornhill and Lime-street Ward C. 1711	2	50	30	97	146	18	111	459
Cripplegate Ward within Including the School of St. Alphage Parish 1712 C.	2	50	25	64	118	—	64	321
Deptford in Kent C. —	2	50	20	8	—	—	—	78
Dowgate Ward, set up 1715. Cl. —	2	30	20	20	—	14	—	84
* St. Dunstan in the West C. Boys 1708, Girls 1710.	2	50	40	111	103	24	151	503
	32	710	475	1353	936	284	1050	4808

CHARITY SCHOOLS			Boys put out since setting up of the School to Apprentices, or to Sea		Girls put out since setting up of the School to Apprentices, or to Sea		No. of Children educated in the Schools, including those now in them.	
In the Parishes of			Boys		Girls			
			No. of Sch.		No. of Sch.			
St. Edmund the King.								
A Subscription and Collection to put out Apprentices educated in the Charity Schools, and 40 Children have been put out, included in the Numbers put out of their respective Schools.								
* St. Ethelburga, Cl. Set up 1719. first in the Parish of St. Mary Abchurch , supported by the Subscriptions of a Society, and other Collections.			1	20	30	29	69	
Faringdon Ward within set up 1705. C.			2	60	40	64	614	
* St. George in the East, C. Boys 1716. Girls 1718.			2	50	50	113	173	461
* St. George the Martyr 1708, C.			2	35	35	5	102	377
St. George Southwark C.			1	50	—	14	226	290
* Sir George Wheeler's Chapel in Spital Fields. 1703. C. W.			1	—	30	14	5	49
* St. Giles Cripplegate without, in Redcross-street, 1698. Cl.			1	100	—	123	453	676
* In the same Parish, Supported by the Lady Eleanor Hollis's Legacy of 62 l. 10 s. per Ann. 1709. Cl.			1	—	50	32	31	113
In the same Parish, Cl. Set up 1727. supported by a Legacy of Mr. John Fuller, deceased; and Five Pounds allow'd to put each Boy Apprentice.			1	20	—	—	—	20
* St. Giles in the Fields, set up 1705, C.								
The Trustees of these Schools finding themselves burthen'd with binding out Girls to Trades, have agreed that for the future 20. of the eldest Girls shall be wholly maintain'd in the Schools, with a Person appointed to teach them what is necessary to qualify them for Services, since 1728.			4	101	101	321	212	30
			16	456	306	1192	826	269
							405	3434

CHARITY SCHOOLS in the Parish of

Greenwich, Kent. 1700.
C. W. The Children here spin,
and make their own Cloaths
both Linnen and Woollen

* S. James Clerkenwell C. 1700.

* In the same Parish, 1730.

for Children 5 Years old, to qua-
lity them for the other Schools

St. James Westminster, C.

Supported by the Officers, 1697.

In the same Parish in

King-Street, set up 1723, by

the late Archbishop of Can-
terbury, supported out of the

Revenue of the Chapel C.

In the same Parish, set

up 1725. C. M. W. to prepare 'em

for Service, supported by Collec-
tions at Sermons, and casual Re-
solutions

St. John at Hackney, C. 1714

St. John Wapping, set up

for Boys 1704, Girls 1708. C.

St. Katharine Creech C. —

St. Katherine near the

Tower 1700. C. —

Rebington, Mid. 1707,

To which His Majesty is gra-
ciously pleased to allow 80*l*. per

Ann. and the Children have
Dinner every Sunday from Mi-
chaelmas to Lady-Day.

Knight's Bridge Chappel C.

Lambeth in Surry C. —

* St. Leonard Shoreditch

Boys Sch. erected 1705.

and Girls Sch. 1709. C.

St. Luke, from St. Giles's

Oppugan Parish, Middlesex, set

up 1698. C.

* St. Margaret Westminster

Cloath'd in Blue. the Boys set

up 1688, the Girls 1714.

In the same Parish,

C. in Grey W. and M. the Boys

set up 1698,

BOYS.
GIRLS.

Boys put out
since setting up
of the School to
Apprentices
or to Sea

Girls put out
since setting up
of the School to
Apprentices
or to Sea

Money
Children
educated
in the
schools
including
those now
in them

BOYS.	GIRLS.	Boys put out since setting up of the School to Apprentices or to Sea	Girls put out since setting up of the School to Apprentices or to Sea	Money Children educated in the schools including those now in them
1	40	100	100	244
2	50	100	100	438
1	30	—	—	30
1	40	100	100	140
1	36	120	—	136
1	40	60	60	100
2	30	70	8	187
2	40	132	27	390
1	40	80	—	126
2	35	100	—	182
2	30	80	15	221
1	6	—	—	12
2	30	—	—	30
2	30	93	56	429
1	50	107	45	202
2	52	73	7	345
2	8	294	181	605
20	199	1727	366	4057

CHARITY SCHOOLS

in the Parishes of

Boys since setting up of the School to Apprent. or to Sea

No. of Sch.

Boys

Girls

Boys since setting up of the School to Apprent. or to Sea

Girls since setting up of the School to Apprent. or to Sea

No. of children educated in the Schools including those now in them

No. of Sch.	Boys	Girls	Boys since setting up of the School to Apprent. or to Sea	Girls since setting up of the School to Apprent. or to Sea	No. of children educated in the Schools including those now in them
St. Martin in the Fields 1699 C.	3	101	51	194	768
In these Schools 35 Girls are M. and one third Part of the Boys are daily employed in useful Labour, so that the whole School works 2 Days in a Week, by Rotation.					
* St. Mary atlington 1710 C.	2	26	18	20	151
* St. Mary Magdalen Ber-	2	30	120	347	
mondsey, Bermondsey Girls 1710 C.					
St. Mary Overee, alias St.	2	30	150	216	
Saviour Southwark C.					
St. Mary Rotherhithe C.	1	20	20	40	
In the same Parish,					
The Parish Children of both Sexes are under the Care of a Mistress, and 2 Nurses, since 1715. C. 1811. and W. at the Charge of 2 s. a Week each Child on the Parish, under the Article of Clothing.	1	25	38	43	
St. Mary le Strand 1704 C.	1	16	56	8	
* St. Mary Whitechapel 1705 C.	2	30	40	688	
Mile End, Old Town,	1	30	9	39	
set up 1724. C.					
* Newington Butts, Surrey,	1	30	42	72	
1710. C.					
Norton Folgate. This School was set up 1691. and has been very useful as a Nursery to the Neighbouring Charity-Schools.	1	30	—	60	111
* St. Olave Old-Jewry, and St. Martin's Ironmonger-Lane, set up 1717, C. —					
St. Olave Southwark C. —	1	—	60	45	105
St. Paul Coward Garden Boys 1701. Girls 1712.	2	30	30	106	198
St. Paul Shadwell Boys 1699. Girls 1712. C. —	2	50	50	153	546
Poplar Chappel in Stepney, C. 1711. —	2	30	20	18	104
Queen Hithe Ward, set up 1717. Cl. —	1	24	20	27	150
Roecliff Hamlet Stepney Boys 1710. Girls 1723.	2	35	25	100	170
	30	677	374	1286	600
				226	810
					1973

CHARITY-SCHOOLS
in the Parish of

* St. Sepulchre within 1700 C.
In the same Parish with-
in, set up 1702 C. —
In the same Parish
without, set up 1711.
C. —
* In the same Parish
without, set up 1706 Cl. —
St. Stephen Walbrook 1695
* St. Thom. Southwark 1704 C.
* Tower-Ward, Girls 1707.
Boys 1709, C. —
* Vintry-Ward 1710. C. —

Boys put out since setting up of the School to Appren. or to Services, or taken out by Friends.	Girls put out since setting up of the School to Appren. or to Services, or taken out by Friends.	No. of Children in the Schools, including those now in them.
1	51	305
1	51	387
1	25	29
1	23	159
1	30	89
1	30	124
2	60	928
1	50	312
9	254	2486
19	451	3269
32	710	4808
16	436	3434
26	399	4057
30	677	3973
132	1127	23027

Total — 132 1127 1975 7429 3764 1313 4419 23027
Boys at School — 3127 }
Girls — 1975 } **Total of Children at School.**

Note, The Trustees of some Schools have thought fit to lessen the Number of Children, than the rest might be entirely supported; which is the Reason the Number now taught, is short of what it was formerly.

Boys put out to Appren. 7429 }
To Services, &c. 3764 } 16925
Girls put out to Appren. 1313 }
To Services, &c. 4419 }

Total of Children put to Apprenticeships and Services, or taken out by Friends; of which 281 are gone to Sea, out of 27 Schools

N. B. All

N. B. All the Schools abovementioned, have been set up since the Year 1688. and that known by the Name of the BLUE-COAT-SCHOOL, in St. Margaret Westminister, was set up Lady-day of that Year for 50 Boys.

50 Boys.

The great Benefit accruing to the Publick by the Progress of the Charity-Schools, is manifest from the Number of Poor Children Educated in them; and therefore the Masters and Mistresses of the respective Schools, or any other Persons to whose Hands this Account may come, are desired to signify to the Printer hereof any Mistakes which they observe in the Number of Children put out to Apprenticeships or Services, in order to their being corrected in the next Edition.

Note, Where the Number of Children put out were not distinguished whether to Apprenticeships or Services, they are inserted in the Column of Apprentices.

The

The Number of Charity-Schools in each County of England and Wales, with the Number of Children taught in them, according to the best Information that has been given to the Publisher hereof, is as follows :

	Sch.	Boys.	Girls.		Sch.	Boys.	Girls.
Anglesey	3	40		Lincolnshire	91	1164	90
Bedfordshire	14	245	57	Merionethshire	2	40	25
Berkshire	52	807	140	Middlesex	29	410	222
Brecknockshire	6	82	47	Monmouthshire	7	104	10
Buckinghamshire	57	689	46	Montgomeryshire	6	76	16
Cambridgeshire	36	673	124	Norfolk	34	470	223
Cardiganshire	1	10		Northamptonshire	47	508	143
Carmarthenshire	11	121	4	Northumberland	10	430	40
Carnarvonshire	3	35		Nottinghamshire	30	252	28
Cheshire	17	124	66	Oxfordshire	23	366	106
Cornwall	12	72	34	Pembrokeshire	25	184	41
Cumberland	6	100	30	Radnorshire	3	60	
Denbighshire	5	100	3	Rutlandshire	6	32	12
Derbyshire	18	274	51	Shropshire	22	373	37
Devonshire	41	679	235	Somersetshire	33	582	90
Dorsetshire	13	117	29	Staffordshire	14	230	88
Durham	12	276	20	Suffolk	40	600	140
Essex	37	498	178	Surrey	29	546	144
Flintshire	1	60		Sussex	23	512	60
Glamorganshire	6	50		Warwickshire	36	385	165
Gloucestershire	60	940	100	Westmoreland	1	16	10
Hampshire	39	541	112	Wiltshire	37	736	57
Herefordshire	29	468	79	Worcestershire	38	612	100
Hertfordshire	38	652	126	Yorkshire	54	893	191
Huntingdonshire	25	282	20				
Kent	62	968	315				
Lancashire	21	311	31				
Leicestershire	36	451	30				
	689	9825	1877				
				Brought forward	640	9681	2038
					689	9825	1877
					1329	19506	3915

*A Summary View of the CHARITY-SCHOOLS in
Great-Britain and Ireland.*

	Sch.	Boys	Girls
At LONDON, ————	132	3127	1975
In other Parts of South Britain, ————	1329	19506	3915
In North Britain, by their Account pub- lished 1732, ————	109	3009	1047
In IRELAND, by the Account last published, not including Royal char- school erected pursuant to His Majesty's Royal Charter, where the Children are wholly maintained, ————	168	2406	600
Total of Schools ————	1738	28048	7537
The same, — with Common Prayer and Singing, ————		7537	
And now taught in those Schools ————		31185	

April 1732. Note, Where the Number of Children have been signified
as the Publisher of this Account, without distinguishing the Sexes, they
are put in the Column of Boys.

Also, There are some Schools, where the foregoing
Accounts, without signifying the Number of Children taught; concern-
ing which the Report has generally been, That the Children in the
Neighbourhood are Taught in them; But the Publisher hereof would be
very thankful for more particular Information.

A Summary View of the CHARITY-SCHOOLS in Great-Britain and Ireland.

At LONDON, Printed by J. B. B. 1737.

There having sometimes happened much Difficulty in obtaining a Legacy given to the Charity-Schools, by reason of some Defect in expressing such Bequest; it seems convenient to set down how such Legacy may be so expressed, as to prevent any Scruple about Paying it; which may be done in this Manner, viz.

Total of Schools 1737

I TEM. I A. B. do give and bequeath unto G. H. of the Sum of Pounds, to the Intent, and on Trust, that he do pay the same to the Treasurers for the Time being of the Charity-School, for Teaching [poor Children, or poor Boys, or poor Girls,] to Read, &c. in the Parish of in the City of or in the County for the Use of the said School.

Gloucestershire	29	468	79	Wiltshire	17
Hampshire	28	652	120	Worcestershire	38
Herefordshire	25	282	21	Yorkshire	54
Kent	62	968	11		
Lancashire	26	311	21		
Leicestershire	26	451	30		
		6899824	1877		

No.

Brought forward

N^o. II.

For the USE of the POOR.

BIBLES may be bought at the following Prices, viz.

	In Quires.	
	s.	d.
Minion Character single in 12mo. —	3	—
The same, — with Common Prayer and Psalms	3	9
Nonpareil Character, single in 12mo	2	—
The same, — with Common Prayer and Psalms	2	8

Testaments and Psalters at the following Prices, viz.

PICA Character 8vo. —	1	8
Long Primer 8vo. —	1	—
Oxford Brevere 12mo. —	8	—
Nonpareil 24to. —	8	—
Psalters 12mo. —	4	—

Common Prayers with Psalms.

PICA 8vo. —	2	4
Breve 12mo. —	1	4
Minion 12mo. —	1	—
Minion 24to. —	2	—
Nonpareil 24to. —	9	—

The Price of other Religious Books in Quires.

P. Gastrel's Christian Institutes	1	6
Ostervald's Preliminary Discourse to the Arguments, &c.	1	6
Arguments on the Books and Chapters of the Old and New Testament, &c. 3 Vol.	9	—
Professor Franck's Christus Sacra Scriptura Nucleus : or, Christ the Sum and Substance of all the Holy Scriptures	2	6

	s.	d.
ABp. Wake's Commentary on the Church Catechism	1	3
Lewis's Exposition of the Church Catechism	—	3
Offerwald's Grounds and Principles of the Christian Religion, or Catechism, &c.	1	6
Dr. Stanton 's Discourse concerning a Death-bed Repentance	—	3
Dr. Woodward's Account of the Rise and Progress of the Religious Societies	—	8
Great Importance of a Religious Life considered	—	7
Bp. Kidder's Young Man's Duty	—	8
Burkitt's Help and Guide to Christian Families	—	7
The Practice of True Devotion, in relation to the End, as well as the Means of Religion	1	8
New Manual of Devotions	—	2
The Whole Duty of Man large 12mo.	—	11
The same in small 12mo.	—	1
The Lively Oracles, or the Christian's Birthright and Duty in the Custody and Use of the Holy Scriptures; by the Author of the <i>Whole Duty of Man</i>	1	6
The Life of God in the Soul of Man	—	1
The Exemplary Life of James Bennet, Esq;	—	1
The Mother's Legacy to her Unborn Child	—	4
A Charitable Visit to the Prisons	—	6
Propagation of the Gospel in the East, & Parts	—	3
Monro's Essay on Christian Education	—	7
Dr. Tatler's Christian Schoolmaster	—	1
Turner's Spelling Book	—	6
An Essay upon the Execution of the Laws against Immorality and Prophaneness; by Mr. Disney	—	6
A Caution against ill Company, The Dignity and Duty of a Christian, and The great Duty of Submission to the Will of God; by Mr. Ellis	—	7
The English Instructor: Or, The Art of Spelling improved; by Mr. Dixon	—	6
The Bp. of London's First, Second, and Third Pastoral Letters, to the People of his Diocese	2	—
A Collection of Sermons preached at the Anniversary Meetings of the Charity Children, in and about London and Westminster, from 1704, to 1728 inclusive	—	5
The Bp. of Sodor and Man's short and plain Instruction for the better Understanding of the Lord's Supper	—	10

The Price of Books Stitched.

On the Holy Scriptures.

	Single.	Hundred.
A Bridgmont of the Bible —	1	6
Several Methods of Reading the Scrip- ture in private —	3	1
Plain Directions for Reading the Holy Scripture —	1	1

Publick and Private Devotion.

D irections for the devout and proper Use of the Common Prayer, &c. —	2	12	6
Cautions and Directions for the Performance of the Publick Worship of God —	1	6	6
Bp. Beveridge's Sermon on the Common Prayer—	3	1	
Earnest Exhortation to Housekeepers to set up the Warship of God in their Families —	1	6	6
Necessary Duty of Family Prayer —	1	6	6
Bp. Gibson's Family Devotion —	4	1	8
— Serious Advice to Persons lately reco- vered from Sickneſs —	2	12	6
— Excellent Use of Psalmody, with a Course of Singing Psalms —	1	6	6
Morning and Evening Prayers for Families, &c. —	3	1	
The Christian's Daily Devotion —	1	6	6
An Earnest Perswaſive to the ſerious Ob- ſervance of the Lord's Day —	1	6	6
Devout Psalmodiſt —	3	1	

On the Catechiſm.

C hurch Catechiſm broke into ſhort Queſ- tions —	2	12	6
The Principles of Religion explained and proved from the Scriptures —	6	2	2
Bp. Kennet's Chriſtian Scholar —	3	1	

	Single.		Hundred.	
	d.	l.	s.	d.
Discourse concerning Baptismal and Spiritual Regeneration	3	1		
Pastoral Advice to a Young Person before Confirmation	3	1		
Pastoral Advice after Confirmation	2		12	6
Serious Address to Godfathers and Godmothers	2		12	6
Lessons for Children, Historical and Practical	4	1	8	
Wall's Conference about Infant-Baptism	4	1	8	
An Account of the chief Truths of the Christian Religion, explained to the meanest Capacity, by way of Question and Answer	2		12	6
The Excellent Daughter, a Sermon	3	1		

The Holy Communion.

A Archbishop Tillotson's Persuasive to frequent Communion	3	1		
The Reasonable Communicant: Or, an Explanation of the Doctrine of the Sacrament of the Lord's Supper in all its Parts, from the Communion Service	3	1		
The Sacrament of the Lord's Supper explain'd to the meanest Capacity, in a Dialogue	3	1		
Alston's Exhortation to the Holy Communion	2		16	6
Answer to Excuses for not coming to the Holy Communion	3	1		
Prayers before, at, and after Receiving the Sacrament	6	2	3	
A Companion to the Altar	4	1	3	

Christian Doctrine and Practice.

Pastoral Letter from a Minister to his Parishioners	1		6	6
Pastoral Advices in order to Eternal Life	3		16	
Christian Monitor	3	1		
The Christian's Way to Heaven	1		6	6
Conditions of obtaining Salvation by Jesus Christ	2		12	6
Bp. Kidder concerning Sins of Infirmary	3	1		

Dr.

	Single.	Hundred.		
	d.	l.	s.	d.
Dr. <i>Lucas's</i> Influence of Conversation	2	—	12	6
A regular Method of Governing a Family	3	—	16	—
The Way of living in a Method and by Rule; or a regular Way of employing our Time	2	—	12	6
Several Hundred Texts of Scripture, proving our Lord <i>Jesus Christ</i> is the most High God	6	—	—	—
Sermon before the Society for Propagating the Gospel	6	—	—	—
Sermon before the Societies for Reformation of Manners	6	—	—	—
Archbishop of <i>Tnam's</i> Catholick Christianity; or, an Essay towards lessening the Number of Controversies among Christians	6	—	—	—
his Essay towards making the Know- ledge of Religion easy to the meanest Ca- pacity	2	—	12	6
An Impartial Examination and full Confuta- tion of the Argument brought by Mr. <i>Wool-</i> <i>ston's</i> pretended <i>Kabbi</i> , against the Truth of our Saviour's Resurrection	2	—	14	—

Concerning Particular Duties.

B ishop <i>Beveridge</i> on the Nature and Ne- cessity of Restitution	3	—	—	—
Husbandman's Manual	3	—	—	—
A Present for Servants	1	—	8	—
The Soldiers Monitor	4	—	8	—
The Seaman's Monitor	4	—	8	—
Kind Caution to Watermen	6	—	—	—
Advice to Grand Juries, Constables, and Church-Wardens	3	—	—	—
Oath of a Constable and Obligation he is under	4	—	—	—
Admonitions and Cautions to discharged Debtors, by Mr. <i>Dren</i>	3	—	12	6
Motives and Encouragements to bear Afflic- tions patiently	2	—	12	6
Bp. of <i>London's</i> Two Letters concerning the Instruction of Negroes	6	—	—	—

	Single.	Hundred.
d. l. s. d.		
The Duty of paying Custom, and the Sinfulness of Importing Goods clandestinely; and of Buying Goods so Imported	3	6
The Duty of Reproof	3	6
The Duty and Pleasure of Praise and Thanksgiving, by the Revd. Mr. Serjeant	3	6
Common Vices.		
B ishop of <i>St. Asaph</i> against Swearing	3	6
B ishop <i>Gibson's</i> Admonition against Profane and Common Swearing	3	6
Kind Caution to Profane Swearers	3	6
Dr. Wells against Swearing	3	6
Dr. Woodward against profane Language, &c.	3	6
Baseness and Perniciousness of the Sin of Slandering and Backbiting	2	6
Against Gaming	1	6
Against Drunkenness	1	6
Rebuke to the Sin of Uncleanness	1	6
Exercise against Lying	1	6
The Publick House-keeper's Monitor	3	1
A Diffusive from Perjury, and Subornation of Perjury	3	1
A Friendly Admonition to the Drinkers of Brandy	3	1
Charity-Schools and Work-Houses.		
M ethods used for erecting Charity-Schools	2	12
Sermons and Accounts of Schools in	2	12
Exhortation to Parents, in Relation to their Children, educated in the Charity-Schools	2	12
Bp. of London's Directions to the Masters and Mistresses of the Charity-Schools	2	12
Prayers for the Use of Charity-Schools	2	12
Prayers for Apprentices going out of Charity-Schools	2	12
Account of Workhouses for Employing and Maintaining the Poor	2	12

	Single.	Hundred.		
	d.	l.	s.	d.
The Advantage of Employing the Poor in Use- ful Labour, and Mischief of Idleness, or ill- judg'd Business, by Mr. Johnston of Beverley	3	1		
A Prayer proper to be used in Work-houses	4	—	2	
Rules and Orders for the better Govern- ment of Charity Schools	1	—	6	6

Against Popery.

A Archbishop Tillotson concerning the Ha- zard of being saved in the Church of Rome	3	1		
— Discourse against Transubstantiation	3	1		
St. Paul's Description of his own Religion	4	1	8	
A Discourse concerning the Laws Ecclesi- astical and Civil, made against Hereticks by Popes, &c.	8			
Short Refutation of Popery	3			
Dialogue between a Protestant Minister and a Popish Priest	4		8	
Questions and Answers concerning the Two Religions, that of the Church of England, and that of Rome	2		12	6
A short Account of the Lives and Sufferings of several Godly Parsons, who died in Eng- land for the sake of the Gospel, under the Reigns of K. Henry VIII. and Q. Mary	6			
A Seasonable Caveat against Popery: or, an Essay on the Merchandise of Slaves and Souls of Men	6			
Abp. Tenison's Charitable Address to all that are of the Communion of the Church of Rome	12			
A View of the Articles of the Protestant and Popish Faith, printed on one Side of a Sheet of Royal Paper	2		12	
The same in Two	1		6	6
The Plausible Arguments of a Romish Priest from Scripture and Antiquity, Answer'd, by an English Protestant. In Two Parts	6			

N^o. III.

Some ACCOUNT of the

Protestant Mission to the EAST-INDIES.

IN May and August last, the Society received several Letters from the Missionaries, and their other Correspondents in *East-India*.

THE Reverend Messieurs *Schultze, Sartorius, and Geister*, Missionaries at *Port St. George*, by a Letter dated the 17th of September, 1733, in answer to the Society's of the 11th of November, 1732. and 5th of February following, signify, That they had received their Remittances by the *Britannia* and *Decker*, for themselves and their Brethren at *Tranquebar*, for which they are all very thankful: That the Money and Goods directed for the Mission at *Tranquebar*, were forwarded by the first Opportunity, and are since come safe to their Hands. That the Congregation of new Converts to Christianity encreases by degrees: That the Two Schools for the *Malabarian* and *Portuguesa* Children are almost in the same Condition they were last Year; but they hope, by the good Providence of God, to be enabled to advance their Interest for the future much better:.

better: That they cannot in the mean while but take notice that the Mission-House being much out of repair, they were obliged to be at some Expence to keep it up against the next Rainy Season. That according to the Desire of the Society, they have therewith sent an Estimate of the Dimensions and Materials for Building a Church proper for the Service of the Mission.

THAT they very much want Two or Three School-Houses for the *Malabarian* and *Portuguese* Boys and one for Girls: That hitherto they keep both the Schools for Boys in the Mission-House, but for the Girls they have no manner of Conveniency. That the Mission-House is already so much too strait for two Schools, and to lodge three Missionaries, that one of them, for their Health's sake, has been obliged to take Lodgings in the White Town. They propose that the present Mission-House may serve for one Missionary and Two Schools, and that another of them may be provided with a Lodging elsewhere, or that both of them lodge in the Mission-House, and the Two Schools for Boys and Girls be kept along with the Schoolmaster and Mistress in another House fit for that Purpose, in the same manner as the *Malabarian* Schools at *Tranquebar* are kept.

THEY refer to their Letters by *Christmas* next for their Journal and Account of their Expences, and in the mean time, pray God

to favour the Society with Means to carry on their good Designs.

John Anthony Sartorius, at *Fort St. George*, the 14th of *September*, 1733. in Answer to the Society's Letter of the 7th of *February*; That he had therewith sent a Plan of the Mission-House, and Ground belonging to it, that the Society might have the better Idea of those Conveniencies which they have. That the Charity-Children are now increased to 31. Fifteen of which are kept free, on account of a Benefaction from a Gentleman in *England*, desiring to be unknown; that the rest of them have their Diet and Cloathing, and some small Matter allowed to their Parents for their Subsistence. He desires the Society may be assured, that he shall never be wanting to use his utmost diligence, to forward the Work for which they have sent him to that Country; and that he still hopes, by the Blessing of God, Success will attend the Work of the Mission.

Messieurs Schultze and Sartorius, at *Fort St. George*, the 23^d of *January*, 1734. signify, That they had therewith sent the Account of Disbursements for the Service of the Mission: That their Number of Proselytes from Heathenism received into the Protestant Church, is above 50 Souls. That they have begun to make an Attempt for the Instruction and good Education of some Girls committed to their Care by their own Parents: So that the Children
now

now at School are encreas'd to the following Numbers, viz.

Boys in the Portugueze School — 16

in the Malabarian School — 14

Girls in the Portugueze School — 4

in the Malabarian School — 12

46

John Anthony Sartorius, at *Fort St. George*, the 29th of *January*, 1734, signifies; That he had made a Journey to *Tranquebar* from the 28th of *November* to the 18th of *January*, pursuant to the Desire of *Professor Franck*, to see the good Management of the Missionaries there, and to make their Friendship with them the more entire. That in his Journey thither, he had the Opportunity of seeing many of the principal Places and Pagoda of the Gentiles; and to converse with them about their Worship. That he stopp'd eight Days at *Fort St. David*, and lodged at *Governor Hubbard's*, who was desirous to detain him; who with others were pleased to offer their Assistance for Settling a new Mission there; for which Purpose that Place seems very convenient, because the *Roman Catholicks*, who are their sworn Enemies, have not yet got much footing in that Place, and that there are two pretty large Towns belonging to it, with some Villages, where a considerable Harvest may be expected; But he could not accept of their Invitation, till he had the Society's Orders for it: and that

that his Assistance is still necessary at *Fort St. George*. That if there were many more Missionaries upon the Coast, he is sure they would find Labour enough, and by God's help meet with good Success.

THAT he has seen a Book, intitled, *The Religious Ceremonies and Customs of the several Nations of the known World*; the third Volume of which contains, amongst other Things, a large Description of the *Bramins* amongst the *Malabarians*; which he thinks may be of good Use, if it could be sent over.

Messieurs *Robert Wynch*, *Eden Howard*, *John Stratton*, and *George Torriano*, Ministers and Church-Wardens at *Fort St. George*, of the 28th of *January*, 1734. in Answer to the Society's by the *Britannia* and *Dcker*, signify, That the Remittances made by the Society to the Missionaries arriving safe, they have hitherto had no occasion of Honouring the Society's Letter of Credit in their Favour.

THE Reverend Messieurs *Dal*, *Bosse*, *Prefier*, *Walther*, *Worm*, and *Richsteig*, Missionaries at *Tranquebar*, by a Letter dated from thence the 17th of *January*, 1733. which did not come to hand till *May*, 1734. signify, That last Year they received a large Testimony of the Society's generous Disposition, which they gratefully acknowledge, in a compleat Set of new Types for printing the *Portuguese Bible*, with 50 Ream of Paper, and all the
other

other Implements. That they printed last Year in *Portuguese* the 12 Minor Prophets; and have also made a second Edition of the third Part of a Grammar in the same Language. That they have likewise prepared the remaining Books of the holy Scriptures, and are now working off some Sheets of the Book of *Joshua*; but as they want a skilful Printer, they proceed but slowly: they have sent for such an one from *Germany*, and when he arrives, they hope the Work of the Printing-Press will be dispatch'd according to their Wishes. That the Printing-Press set up at *Tranquebar*, being rais'd at the Expence of the Society, they think their Brethren at *Madras* have a just Title to the Benefit of it; and therefore they shall readily furnish them with what Books they have Occasion for, neither shall their Assistance be wanting in other respects to promote their mutual Interest.

LAST Year two of the *Danish* Missionaries went to *Madras*, to confer with their Brethren there, how they might jointly promote the Service of Religion: And that Interview has mightily strengthened their Friendship.

THAT in Imitation of the laudable Custom of the primitive Church, and avoiding a too familiar Conversation betwixt the two Sexes, they have chose an elderly Woman of an unblameable Character, whom they have appointed to instruct the Women, and the younger Widows.

As the Light of the Gospel, by the Grace of God, has diffused it self to the adjacent Heathen Countries, to the dispelling of Idolatry and Superstition, so they have conceived new Hopes that by degrees it will spread it self farther than the neighbouring Colonies of the Europeans: For the Dutch employing a Catechist bred at *Tranquebar*, have gather'd from among the Gentiles a small Congregation at *Nagapatna*; who by Baptism were received into the Church of Christ. This makes them hope that the Fountain of Life opened at *Madras*, will flow into the neighbouring Desarts; by which means, the Salvation of many Souls will be owing thro' the Grace of God to the pious Endeavours of the Sociery.

SCHOOLS being the Seminary of the Church, in which Young People are educated in all those Virtues which render them capable of promoting the Glory of God, they think the Education of Children deserves their utmost Care; and therefore they have five Schools for their Instruction in our holy Religion, viz. 2 of the *Portuguese* Congregation, one for Boys and the other for Girls; and 3 for the *Malabar* Natives, viz. two in *Tranquebar* for Boys and Girls, and another for the Boys, in a Village called *Pereira*. In the *Malabarick* Schools, there are 168 Children, not only educated, but wholly maintained; and in the *Portuguese* Schools there are 52 educated, of which 28 are wholly maintained; for which Service they have 6 Masters and Mistresses. Some chari-

charitable Christians in *Europe* have largely contributed for the maintaining of these Children; towards which, in the Year 1731. they remitted a Sufficiency to maintain 25 of them, and the next Year enough for 33; several of them having engaged themselves to continue those Gifts yearly. That besides the Care of their Souls, incumbent upon them as Missionaries, they have a Physician sent over to them, in regard to the Health of their Bodies; and they thank the Society for the Assistance they were pleased to give, to facilitate his Voyage to them.

In another Letter from the same Missionaries, dated at *Tranquebar* the 6th of January, 1734. which came to hand September, 1734. they signify, That all those Things sent to them last Year by the *Britannia*, came safe to their Hands; for which they return their humble Thanks to the Society. That it is now the 28th Year since the Love of God to Mankind began first to shew it self in those Parts; and in that Time He has been pleased to call to the Knowledge of his Truth 2500 Souls in *Tranquebar*, the adjacent Villages, and other Towns upon the same Continent; and of them there remained still 1707 Souls, including the Increase of last Year by 279; of whom 158 are adult Persons.

THEY conclude with hearty Prayers to Him who supplies the Sower with Seed, that He may abundantly supply the Wants of the Society, multiply that which they have already

sown, and reward their pious Labours with the Enjoyment of all their Wishes, to the Praise and Glory of God.

In September last, the Society ordered, that the Things desired by the Missionaries at *Madras* and *Tranquebar* should be bought, including a Supply of 12 Ream of Dutch Writing and Printing Paper, Vellum, Parchment, and other Materials for Printing and Binding of Books, &c. And in November, a large Letter of Instructions to the Missionaries at *Madras* was prepared, and forwarded by the *Godolphin*. Since which, a Duplicate of the said Letter, with the Things bought for the Missionaries were sent by the Prince of *Orange*, Captain *Hudson* Commander, and by later Ships gone to *India*, Answers have been made to all the forementioned Letters.

IN the Society's Letter of Instructions to the Missionaries at *Madras*, they have desired the Reverend Mr. *Schultze* would go to *Fort St. David*, to begin the Foundation of a Mission there: And the Court of Directors of the *East India* Company, having by their Secretary signified their free Consent to building a Church and two Schools at *Madras*, in such manner as the Governor of *Fort St. George* and the Society's Agents there shall agree, the Society have given full Instructions for writing to their Missionaries, and their Correspondents, to begin those Buildings in the best Manner for accomplishing their Desires; and

though the Remittances this Year, cannot be sufficient for that Service, they hope, that by the Assistance which the Providence of God may raise up in another Year, they may be enabled to compleat those Buildings.

In the mean time the Society have, by Leave of the Directors of the *East-India* Company, sent to them by the Prince of *Orange* the undermentioned Sums, *viz.*

On Account of the Society for Salaries, in Pieces of Eight	—	597	12
On Account of Mr. <i>Ziegenbagen</i> , Professer <i>Franck</i> , and Others, towards Building the Church and School at <i>Madras</i>	—	771	2½
On Account of a worthy Gentleman and his Friends, towards supporting the said Schools	—	540	0

Making in all for *Madras* — 1908 14½

And by order of Mr. *Ziegenbagen*, for the Use of the Missionaries at *Tranquebar* — 2698 16

Making in all of Foreign Silver — 4607 10½

Which, with the other Goods and Parcels mention'd in the Invoice of Things sent by the Prince of *Orange*, being computed to amount

mount to about 1500 l. Sterling, the Society have ordered the Value to be insured as usual. And the Directors of the *East-India Company* though they have 3 per Cent. allow'd upon what is sent in their Ships on private Trade, in regard the Society's Remittances are for a Charitable and Religious Use, have readily granted every thing for the Service of the Mission to go Freight-free to *Fort St. George*, in the same manner as they have done for 24 Years past; by which several Hundred Pounds have in that Period of Time been saved to the Mission.



N^o. IV.

An ABSTRACT of the Proceedings of the SOCIETY for Promoting Christian Knowledge, for the Year

1734.

THE Subscribing and Corresponding Members of the Society, in Great Britain and Foreign Parts, are generally upwards of 460, to which were added in the Year 1734. Eight Subscribing, and Nine Corresponding Members.

BOOKS presented to the Society.

300 Mr. Bedford's Sermon at Bow Church, before the Society for Reformation of Manners: Presented by the said Society.

450 Dr. Maddox's Sermon before the Incorporated Society for the Propagation of the Gospel in Foreign Parts: By the said Society.

24 Copies of the Account of the Proceedings of the Incorporated Society in Dublin for Promoting English Protestant Schools in Ireland, presented by the Bishop of Dro-

more.
1000 Copies of the Friendly Admonition to the Drinkers of Brandy, &c. presented from a Person desiring to be unknown, by the Hands of Mr. Downing.

20 Copies

20 Copies of a Book, entitled, *Directions and Prayers for the use of Patients in the Hospital of St. Thomas the Apostle, in Southwark*, presented by the Author, Mr.

12 Copies of the *Account of Charity-Schools in Lausanne, in Switzerland*, presented by Monsieur Polier.

180 Jo. Anastatii Freylingbusii *Commentatio Passionis ac Mortis Domini Jesu Christi*, presented by the Author.

30 Augusti Hermani Franckii *Meditatio de Gratia & Veritate adductum S. Scriptura olim Germanice jam Latine Versa*, presented by the Author.

6 Successive Accounts published in High-Dutch by Professor Callenberg, of the Progress of Christianity among the Jews in Germany, and Countries Adjacent, in several Years past, from April 1728. to September 1733.

2042

BOOKS and PAPERS Bought and Printed by Order of the SOCIETY.

1000 Dr. Heylin's Sermon at the Anniversary Meeting of the Charity Children at St. Sepulchre's.

1000 Accounts of the Charity Schools, &c. annexed to the said Sermon.

2000 Ad-

20 Copies

2000 Advertisements relating to the Transport of Saltzburgers now going to Georgia.

2000 Copies of the Accounts of Receipts and Disbursements for the Saltzburgers.

500 Copies of the *Weekly Miscellany*, containing the Account of Receipts and Disbursements for the Saltzburgers.

4000 Extract of the Journals of Mr. Commissary Von Reck, and the Reverend Mr. Bolzius at Ebenezer; giving an Account of the Voyage of the Saltzburgers to and happy Settlement in Georgia.

10500

PACKETS sent to Subscribing and Corresponding Members.

28 Extraordinary Packets from 5s. to 13l. Value.

125 General Packets.

139 Packets at the Desire of several Members, consisting of

292 993 Bibles.

321 New Testaments.

1618 Common Prayers.

2875 Bound Books.

14965 Small Tracts.

In all 20682

G

At

- At the Close of this Year, a Rentish Gentleman, desiring to be unknown, executed a Conveyance by Lease and Release of Ten Acres of Land at Remyth Marsh in Kent, to 1000 Members of the Society, their Heirs and Assigns for ever, and also transferred to the same Gentlemen 1050 ¹⁰⁵⁰ New South Sea Annuities, in Trust for the Purposes declared by another Deed, executed by the said Benefactor, for buying of Bibles, New Testaments, and other Religious Books, as the Society shall direct, subject to the Payment of an Annuity of 40 Pound during his Life, and after his Death an Annuity of 15 Pound, clear of Taxes, to a Relation, if living, of the said Benefactor.

10500

PACKETS sent to Subscribing and Cor-

responding Members.

28 Extraordinary Packets from 5s to 13s.

Value.

125 General

130 Packets

— consist

of 1000

1018 Common Prayer

2675 Bound Books

14905 Small Tracts

In all 20082

Casual

A

C

Casual Benefactions to the General De-
signs of the Society, from the 16th of
February 1733-4 to the 22d of Fe-
bruary 1734-5. when the Society's Ac-
counts were last Audited, were as fol-
lows.

MR. John Clayton, Rector of Wensley,
 near Beedale, Yorkshire, }
 Dr. Hussey, Rector of All-bailows, Thames-
street }
John Blomfield, Esq; of Little Stoneham, }
Suffolk }
 Mr. Thomas Cook, Minister at Thorncomb, }
Devon. }
 Mrs. Mary Green, at Westminster
Richard Witton, Esq; at Luplar, near Wake-
field, Yorkshire, at Admission }
 Mr. John Salwey, Minister at Richmond, }
Castle, Shropshire }
 A Gentleman who desires to be unknown, by
 the Hands of Mr. Copping }
 Mr. William Adams, Minister of St. Chads, }
Shrewsbury }
 Dr. Wade, Vicar of Gainsborough, Lincoln-
shire }
 An unknown Person by Mr. Drake }
 A Gentlewoman who desires to be unknown, }
 by the Hands of Mr. Copping }
 The Reverend Mr. Thomas Wilson, at Ad- }
mission }
Edward Haistwell, Esq; at Admission }

	Brought forward —	145	17	7½
Mr. George Fenwick, Rector of Carlton, a		20	0	0
Legacy from his Father		1	1	0
Sir Hans Sloane, Bart. at Admission		1	1	0
A Person unknown by Mr. King of Top-		1	1	0
sham		1	1	0
Mr. John Sawney, Minister at Richards Cas-		1	1	0
tle, Shropshire, and his two Brothers		1	1	0
John Green, Esq; of Bloomsbury Square, at		1	1	0
Admission		1	1	0
Mr. Bassett, Minister, remitted by		0	0	6
Dr. Wade, of Gainsborough		40	0	0
Dr. Pelling, Rector of St. Ann Westminster		1	1	0
Samuel Clarke, Esq; by Mr. Copping		1	1	0
A Person unknown by Mr. Huxley, of Chis-		1	1	0
bydon, Devon		1	1	0
Mr. Parry, Minister at Shipston, upon Stower		1	1	0
The Right Honourable the Lord Digby, by		1	1	0
the Hands of Mr. Hoare		1	1	0
Mr. Perkins, Minister at Fulbourne,		1	1	0
in Cambridgeshire		1	1	0
Lady Palmer, at Stamford		1	1	0
Lady Palmer, at Carlton		1	1	0
Mrs. Esther Palmer, at Carlton		0	10	6
Three Gent. desiring to be unknown		3	0	0
Mrs. Parker		0	10	6
Mrs. Fenwick		1	1	0
Mrs. Bewick		3	0	0
A Person desiring to be unknown		1	1	0
Mr. Geo. Fenwick, Rector of Carlton		2	2	0
Remitted by Mr George Fenwick		13	100	
Dr. Maddox, Dean of Wells, at Admission		1	1	0
Francis Tate, Esq; of Gloucester, his Legacy		30	0	0
Jeffery Hetherington, Esq; at Admission		1	1	0
Lord Bishop of Bristol, at Admission		1	1	0
Dr.		310	2	1½

An ACCOUNT of the RATES of Cloathing the
 Poor, belonging to *Charity Schools and Work-houses.*

[53]

	Brought forward —	3	10	2	11
Dr. Thomas, Rector of St. Bonnet's Parsonage, at Admission	—	—	—	—	—
Dr. Green, Rector of St. George the Martyr, in Queen-Square, at Admission	—	—	—	—	—
Mr. Hollis Pigot, Vicar of Doncaster, Yorkshire	—	—	—	—	—
		3	14	6	11

Benefactions to the Protestant Mission

to EAST-INDIA.

MR. John Salwey, of Richard's Castle, Shropshire, by the Hands of William Tillard, Esq;	—	—	—	—	—
A Person desiring to be unknown, by the Hands of the Reverend Dr. Hales, of Teddington	—	—	—	—	—
Arrears of Rent on a Farm at Friskney, in Lincolnshire, Sold for the Benefit of the Mission, by Appointment of the late Reverend Mr. Brocklesby, in his Will	—	—	—	—	—
A Person desiring to be unknown, by the Hands of Mr. H. Newman	—	—	—	—	—
Dr. Hales, from a Person desiring to be unknown, by the Hands of James Vernon, Esq;	—	—	—	—	—
Ditto from William Belitha, Esq;	—	—	—	—	—
by the Hands of Ditto	—	—	—	—	—
William Belitha, Esq; by the Hands of Sir John Philipps	—	—	—	—	—
		2	14	10	0
		1	10	0	0
		3	24	10	0
		8	2	7	10

Dr. 82 7 10
 Printed by Hen. Wain, at the Old Warehouse in Wapping, near Church-lane, London.

Brought forward —
 Dr. *Pelling*, Rector of *St. Ann Westminster*,
 by the Hands of *William Tildard, Esq.*
 Dr. *Hales*, from Ladies desiring to be un-
 known, by the Hands of *William Tildard,*
Esq.

Here it must be thankfully acknowledged,
 that very liberal Benefactions have been An-
 nually remitted to the Mission by the Reverend
 Mr. Professor *Franck*, of *Hall in Germany*;
 the Charitable Gentleman at *London*, who de-
 sires to be unknown, as mentioned *Pag. 6.*
 and others through the Hands of the Reve-
 rend Mr. *Ziegenbagen*, one of his Majesty's
German Chaplains at St. James's Palace.

Benefaction to the Arabick Impressario.

DR. *Pelling*, Rector of *St. Ann Westminster*
Minister
F. I. N. S.
 of *James Vernon, Esq.*
 Ditto from *William Belbin, Esq.*
 by the Hands of *Ditto*
William Belbin, Esq. by the Hands of *Sir*
John Phillips
Dr. Hales, from a Person desiring
 to be unknown, the Hands of
 of *James Vernon, Esq.*
 Remitted from *William Belbin, Esq.*
 by the Hands of *Ditto*
William Belbin, Esq. by the Hands of *Sir*
John Phillips
Dr. Hales, from a Person desiring
 to be unknown, the Hands of
 of *James Vernon, Esq.*
 Remitted from *William Belbin, Esq.*
 by the Hands of *Ditto*
William Belbin, Esq. by the Hands of *Sir*
John Phillips

**An ACCOUNT of the *RATES* of Cloathing the
Poor, belonging to *Charity-Schools* and *Work-houses*.**

The Charge of Cloathing a BOY.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
A Grey Coat with Pewter Buttons	00	04	10
A Waistcoat of the same Cloth	00	03	09
A pair of Cloth or Leather Breeches	00	02	08
1 Shirt	00	01	08
1 Pair of Stockings	00	00	08
1 Pair of Knit or Wash-Leather Gloves	00	00	07
1 Knit Cap, with Tuft and String, of any Colour	00	00	09
1 Band	00	00	02
1 Pair of Buckles	00	00	01
1 Pair of Shoes	00	02	02

The first Thursday after Easter
The Total 00 17 04

The Charge of Cloathing a GIRL.

4 Yards and a half of Serge at 18d per Yard	00	06	09
Making thereof, Strings, Body lining, and other Materials	00	01	02
A Coif and Band of fine Ghenting	00	01	00
A Shift	00	01	08
A White, Blue, or Checquer'd Apron	00	01	00
A pair of Leather Bodice and Stomacher	00	02	06
1 Pair of Woollen Stockings	00	00	09
1 Pair of Shoes	00	02	00
1 Pair of Buckles	00	00	01
1 Pair of Knit or Wash Leather Gloves	00	00	07

Published at the Request of the Gentlemen
in the said CHARITY
The Total 00 17 06

*He likewise furnishes Men and Women of Work-houses at the
cheapest Rates, viz.*

The Men at	01	06	05
And Women at	01	04	03

*As by the Particulars, which any Parish Officer may see. Or, Cloth
and Serge, sold unmade up, at the lowest Prices.*

N. B. The different Stature of Children is allowed for in this Estimate, and any Number may be cloathed at the above Rates, by *Hen. Wayte*, at the Old Warehouse in *Woodstreet*, near *Chap-side*, *London*.

An ACCOUNT of the RATES of Cloathing the
Poor, belonging to Charity-Schools and Work-houses.

The Charge of Clothing a Boy.

1	Pair of Shoes	00	02
2	Pair of Buckles	00	02
3	Band	00	02
4	Knit Cap, with Tuff and String, of any Color	00	02
5	Pair of Knit or Wash-Leather Gloves	00	02
6	Pair of Stockings	00	02
7	1 Shirt	00	02
8	1 Pair of Cloth or Leather Breaches	00	02
9	A Waistcoat of the same Cloth	00	02
10	Grey Coat with Pewee Buttons	00	02

Mr. Professor *Bandt* of *Hall* in *Germany*;
the *Charitable* *Gentleman* at *London*, who de-

and others through the hands of the slave-

	07	00	—	A Pair of Knit or Wash Leather Gloves	00	00	—	00	07
	01	00	—	1 Pair of Buckles	00	00	—	00	01
	00	00	—	1 Pair of Shoes	00	00	—	00	00
	09	00	—	1 Pair of Woollen Stockings	00	00	—	00	09
	08	00	—	A pair of Leather Bodice and Skirtacher	00	00	—	00	08
	00	01	—	A White, Blue, or Checkered Apron	00	01	—	00	00
	08	00	—	A Shift	00	01	—	00	08
	00	00	—	A Collar and Band of fine Cheering Materials	00	01	—	00	00
	02	01	—	Making thereof, Strings, Body lining, and other	00	01	—	00	02
	00	00	—	4 Yards and a half of Serge at 18¢ per Yard	00	00	—	00	00

The Total of 17 00

The likewise furnishes Men and Women of Work-houses at the

And Women at 10 40
The Men at 10 00

As by the Particulars, which any Parish Officer may see. Or, Cloak

Y. B. The different stature of Children is allowed for in this List, and any Number may be clothed at the above Rates, by the Warehouse, at the Old Warehouse in Westfreet, near Cheap.